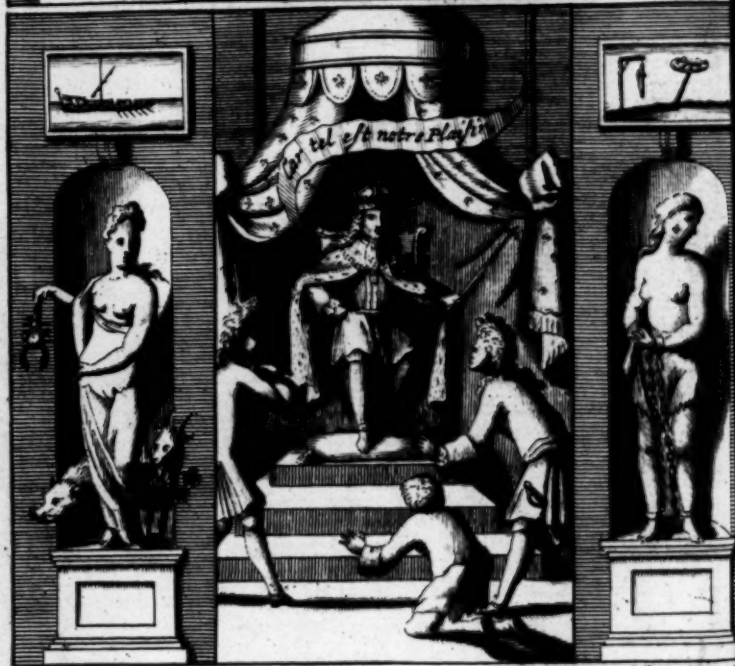
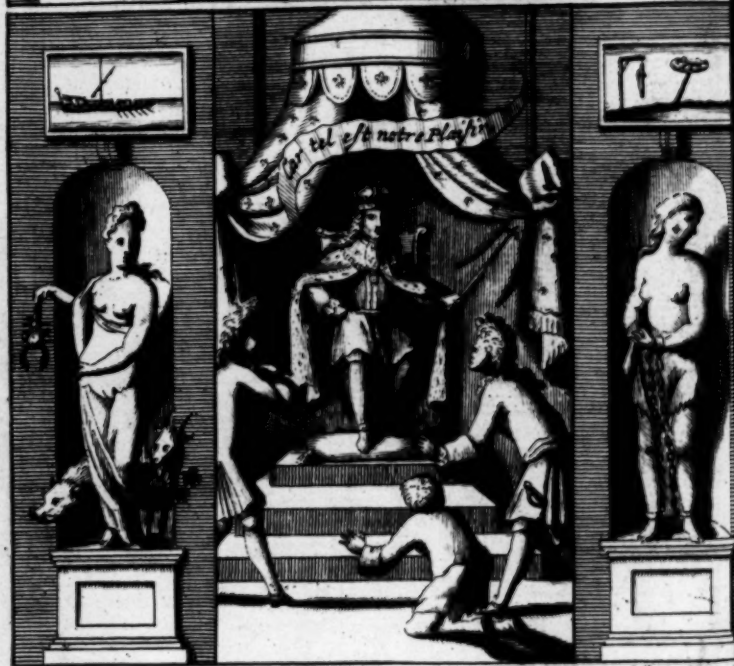




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FABLES *14*

Moral and Political,
With Large
EXPLICATIONS.

Translated from the DUTCH.
by John de Wot.

In Two VOLUMES.



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L O N D O N:

Printed in the Year M D C C I I I.

FABLES

Moral and Political

With Large

EXPLANATIONS



In the Year 1808

L O N D O N

Printed in the Year MDCCLXXXVIII

**Author's Preface,
TO THE
READER.**

AS an Image is indeed no Image, except only in as much as it figurates or represents something to us, that out of that Image is in it self Possible, True, and Good (a); and that moreover has some Resemblance or Likeness to the Image: So an Idea is no Idea, but

(a) *Realitas, Veritas, & Bonitas Objectiva.*

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when it represents to us in our Thoughts, such an Essence as can exist in it self out of our Thoughts (*b*); that is, which as well in them, as in it self, is indeed Possible, True, and Good (*c*). And as long as we think or say nothing farther of it, we err not in the least concerning it: But when we think, assert, or deny, that any such thing really is or is not, out of our selves, we may be grossly mistaken therein.

Wherefore, to be certain that we deceive not our selves in the Search or Discovery of the Truth of the Being or not Being of any thing, we must thoroughly enquire, whether the things, which thro' the Ideas that we have of them, are represented to our Soul, are truly

(*b*) *Nisi possit existere.*

(*c*) *Verum & Bonum reciprocantur cum Ente.*

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possible in our Thoughts ; or out of our Thoughts, and in themselves, truly such as they seem to be. And that Doubt or Scruple cannot be solv'd or taken away, unless we clearly and distinctly comprehend that those things truly are or are not such out of our selves : or to speak in other Words, That they so agree with one another, that the one may be said of the other, without destroying each other in our Thoughts ; or that the one is with Truth said of the other (*d*). For Example : 'Tis false and untrue for us to say, that a Triangle is a Circle ; because a Triangle is no Triangle if it be a Circle ; and a Circle is no Circle if it be a Triangle. So that, tho'

(*d*) *Prædicatum, verè de Subjeto dici posse, aut dici.*

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we pronounce or hear those Words, we can have no Idea thereof; and if we say, nevertheless, that we know and believe 'em, we speak an Untruth, and deceive our selves. But 'tis true to say, That a Rose can be, or is a Flower; for that to be a Rose and a Flower, agree together by proper Ideas in our Thoughts.

Having thus found out the Being or Truth of Created Things, as far as they are represented in our Thoughts, or are out of our selves, we may then proceed to enquire, Whether those Things are Good or Bad; not in themselves, for in that Sence, all that is, is Good; but in regard to us, or any other Men: that is, Whether they will bring Good or Harm to our selves, or any other reasonable Creatures. And when we have resolv'd one of the two, we may

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may then farther enquire, Whether it be Good or Bad in respect to our Body or our Soul, by pleasing or paining us, by being agreeable or disagreeable to us : And whether it be of Advantage to us, or to other Men.

Now all of us feel immediately what is for the present delightful or painful either to the Body or the Soul. And concerning this, the only necessary Precaution, or piece of Prudence, is, well to observe, Whether what for the present is pleasing and agreeable, or painful and disagreeable, either to the Body or Soul, will for the future be very Hurtful, or on the contrary very Good for them : For in that case Reason teaches us, that we not only ought willingly to want and forgo a little Pleasure for the present, that we may enjoy a much greater hereafter,

or

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or avoid a great Mischief; but also willingly to undergo a little Ill, that we may obtain a great Good; and of two Ills, one whereof we must suffer, always to chuse the least.

And that all Men might be sufficiently convinc'd of the above-mention'd Truths in one and the same manner, the Wise Ancients invented many fictitious Stories, Comparisons, Apologues, Parables and Fables, to make them well comprehend and retain those Truths. But because whatever is Morally or Politically Good, is thro' the different Educations of Men, and the self-contradictory Passions that proceed from thence, so variously understood by them, that one Man takes to be Good both for himself and the Publick, the self-same thing that another takes to be both privately and publickly ill. And since those contrary
Opinions

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Opinions daily manifest themselves in common Conversation, as also in Affairs relating to the Government of Countries, Cities, Families, and Churches: 'Tis highly requisite that Men were taught, to lay aside their Prejudice, to change their ill Customs, and to bridle their unruly Passions in such a manner, as not to be transported and misled by them, to chuse the Bad instead of the Good, and on the contrary to reject the Good instead of the Bad.

And for that, being born Children, we are of necessity subject to all those several Educations, Prepossessions, Passions, and Customs; and cannot search into the Virtues or Vices of them, till we are come to riper Years: inso-much, that tho' after a mature Deliberation we may have improv'd our Judgment, concerning
what

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what is True or False; we nevertheless, in the Choice of Good, and in the Avoiding of Ill; by having constantly pursu'd our long habituated Passions, may be so misled, as to chuse the Ill for the Good, and reject the Good for the Ill: 'tis therefore chiefly requisite, that during our whole Lives, we make it our Business to inquire into all our Passions, and so to govern and direct them, that they may tend to our Good, and not to our Ill.

Of all which Passions, that of Self-love is most prevalent, inspiring us with a Fondness of our own Opinions, and of that Course of Life to which we have been accustomed; and is the Reason that when others advise us better, we think our selves disgrac'd and disparag'd. Hence it is, that Men are seldom wiser or better for Instruction,

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struction, but rather dissatisfy'd and angry at those who pretend to instruct them: And were there no other Cause, this only were sufficient to prevent those Instructions from making any deep Impressions in our Brain.

Moreover, we find in our selves, that we can with great Difficulty imprint in our Memory even our own Thoughts, when they represent not to us any Corporeal thing; nor retain them, unless we couple and join them to Words that allude to them; to the end, that having imprinted those Words in our Memory, we may again think on them, and thus call to mind the things that they signify, and imply. Besides, being accusom'd from our Childhood to comprehend all things under some Corporeal Images, we find

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find that our Thoughts and Words that denote and signifie any things whatsoever, make no deep Impressions in our Memory and Brain, unless we couple or join them to some Figures or Imaginations that have such Relation to them, as to make us reflect and think again, at any time, on those things whenever we desire to do so. Nay, we daily find that we can scarcely think on those Corporeal Figures or Images, without remembering, at the same time, the things to which we had before coupled them with our Thoughts.

And lastly, we discover, that we are generally so transported with Self-love, and a perverse Desire of Honour, that, tho' we would willingly instruct our selves, and be stirr'd up to Virtue and deterr'd from

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from Vice, we are nevertheless very unwilling that another should do it.

Particularly we find it to be true, that many Men, and chiefly Great Lords and Princes, take it very ill, and shew their Displeasure and Resentments on those who instruct and advise them in the Truth and Usefulness of things, especially if they take upon them to blame or reprove their Faults. There is nothing more easie than to rebuke others, and nothing more difficult than to suffer Reproof and Blame. *Facetiæ asperæ, quando nimium ex vero traxere, acrem sui memoriam relinquunt.* Tacit.

This being the Nature of Men, and particularly of great Lords, in relation to Reproof from others, 'tis easie to discover the Reasons, why the Writers of Histories, when they relate the Actions of their
own

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own Days according to Truth, and with all the Circumstances of Persons, Times, and Places, exasperate the Persons therein mention'd, especially the Great; instead of making them wiser or better: and likewise why the other Readers, to whom those Actions and Things do not properly relate, by reason of those particular Circumstances, interpret those things only of the Persons who are nam'd, and apply them not so much to themselves and their own Instructions, as they would do, if they were written without those Particulars.

And these were the Reasons, why the wise Eastern Nations of old, who liv'd for the most part under Tyrants and Usurpers, whom they fear'd to irritate and offend, that they might not subject themselves to the

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the last of their Pury, were oblig'd to instruct Men in the Truth and Usefulness of human Affairs, to excite them to Virtue, and deter them from Vice, by inventing and writing fictitious Stories, Apologues, Comparisons, Parables and Fables, to the end that they might, with safety to themselves, at once both teach and delight Mankind.

Et docere volunt & delectare Poetæ.

And we may observe, That in After-Ages, the Free People of Greece, willingly, and of their own accord, follow'd the Example of those Oriental Nations.

This we may abundantly see in the Holy Writings of the Old and New Testaments, which were first Compos'd by and for the Eastern People, and have since been made known to all the Nations of the Earth. And those Stories, Apologues;

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logues, Comparisons and Fables that are contain'd in Holy Writ, if they were all Collected into one Volume, and Explain'd according to their true Worth, wou'd be so instructive of all good Doctrine and Morality, that they would Compose one of the most useful Books yet Extant: Nor ought they to give Offence to any Man, but to be well receiv'd by all the several Sects of the *Jews*, *Christians* and *Mahometans*, and indeed by all Mankind: Of these Holy Fables, we have taken but one in the following Collection; namely, *That of the Trees desiring a King*; and promoting to that Dignity, the uselefs and worthless Thorn; while the Fruitful Trees refus'd to accept of that Employment; alledging that they, in that High Station, should no longer be able to bear

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bear their useful and wholesom
Fruits.

But we have said enough of Fa-
bulous Histories, which way of
Writing was first invented by the
Eastern Nations, continu'd by the
Greeks and Latins, Homer, Ovid, &c.
and has, in later Ages, been made use
of in an infinite Number of Roman-
ces, by all the Nations of the Earth
in their several Languages: We
will now speak of Fables only;
and that in such a Manner, that
whatever we shall say of them,
may, by the discerning Reader,
with little Alteration, be apply'd
to all Apologues, Parables and Si-
militudes. To be as short there-
fore as a Preface requires, we say:
That the Nature and Essence of
all Fables consists in this; That
they relate things wholly incredi-
ble, by putting Words in the
Mouths of Beasts, and making
Plants,

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Plants, and other mute and speechless Creatures speak: What they are made to say, nevertheless, ought not to exceed the Capacity of Men of common Understanding; but the whole Fable ought to be related in such common and general Circumstances, that every Reader may readily make the Comparison between those Images and himself, or other Men; and easily, whenever and according as he pleases, apply them to his own Affairs, or those of others. For as we truly say of all human Things, that they have two Handles, a Right, and a Left: so we may with greater Reason say of all the old Fables, that they have an infinite Number. Inasmuch that no Man ought to suspect, that we have hinted at him only in any of these Fables: For the Instructions they give us are
Gene-

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General, but each Man may indeed best apply them to himself.

Consciens ipse sibi de se putat omnia dici. Cato.

Besides, the Fables of the Ancients took no single Aim, but sternly and sourly reprov'd all Mankind in general; they, like frank Gamblers, threw at all; and made use of this merry way of telling the Truth, that we might the more easily imprint, and the longer retain in our Memories the Instructions, which they gave us in this laughing Manner, only to make them more agreeable to us. *Quid rides? Tantalus à libris sitiens fugientia captat Flumina; mutato nomine, de re Fabula narratur.* Horat.

Now, whether we, in more fully and circumstantially expressing and relating these Fables, which were most of them invented by

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the Antients, and by explaining them after this new Manner, have hit or miss'd the above mention'd Mark of all Fables, the Reader must be Judge: It becomes us to say only this of our own Performance, that as well in the Fables themselves, as in the Expositions of them, we have endeavour'd to teach Men General or Common Truths, and to excite and stir them up to all manner of Virtues: And that our design was to expose the many Common Errors and Faults of Men, as well of the High as the Low, without any regard to their Qualities or Stations; and to deter all Men in general from Vice and Wickedness. Nor have we either in our Fables, or the Explications of them, meant to lash any particular Men, except only those whom we have expressly mention'd.

So

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So that if notwithstanding this, any Reader of these Fables, or of our Explications thereof shall apply them to any particular Person, it ought to be ascrib'd to such Readers Inclinations or Ignorance; or at least to the things themselves, that may perhaps have a great Resemblance and Agreement with the Fables. All Men therefore who are conscious to themselves, that they are prone and addicted to the common Errors and Vices, that are expos'd and reprov'd in the following Pages, ought to impute their own Application or that of others, not to the Writer, but to themselves. And let the Reader, whoever he be, know besides, that it would be the highest step of Injustice and Tyranny, not to permit any Fables to be Mythologiz'd, and made Publick, when they are only generally explain'd,

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and that the Explication of them is confirm'd by Examples, taken from former Ages.

We desire our Readers farther to take Notice, that *Æsop*, in each of his Fables, hinted not only at one single Virtue or Vice of Men; but that in several of them, one and the same Virtue seems to be taught and encourag'd, or one and the same Vice expos'd and blam'd: for which reason we too have sometimes propos'd and explain'd but one Fable only at a time; and sometimes have join'd several of them together, to avoid repeating several times one and the same thing. *Ne Cramba repetita Lethææ, & Magistru[m] occidat* *Juven.* And we particularly chose to join several Fables together, reflecting, that according to the common Nature of Man, their Lives consist of several Actions

and

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and Imperfections, that have a mutual near Relation and Likeness, and that are the immediate Consequences of one another: For which reason, we were of Opinion that it would not be improper, thus to join and explain those Fables all together, that we might at once give a view of the whole Lives of such Men, and at the same time shew how they commonly end them. And all this we presume to have done in so few Words, and in so plain a Method, that as well the Fables so join'd, as the Exposition, will, by a careful Reader, be easily imprinted and retain'd in his Memory.

And now we desire our Reader to believe, that we are not so possess'd and carry'd away with a vain Opinion of our selves, as to imagine, that we have, in explaining the following Fables, given

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given the best Instructions and plainest Sence of them: For we are not Ignorant, that from all times, many Wise and Learned Men have drawn many and very different Lessons from them; nor that nevertheless many new Instructions, that naturally flow from the same Fables, may daily be discover'd. And we know besides, that every Man is at Liberty to do as we have done, and to interpret them in the manner he pleases, and draw such Inferences from them as he shall think fit: Nay more, we are of Opinion, that 'tis a thing very worthy to be Lamented, that for want of doing so, much greater ignorance reigns in our Days, in Affairs relating to Morality, as also to the Government of free Countries, Cities, and Churches, and to the Oeconomy of private Families, than did in the Days of the free Republicks of *Egypt, Greece, and Rome.*

But

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But not to speak of past Ages, we may observe, that Monarchical Government has, in the Age in which we live, made such Progress both in Church and State, to the Oppression of many free Republicks, that if the Tyrants continue to tread in the same Paths but for one Age longer, all the liberal Arts and Sciences, all Virtue, and the Liberties and Properties of Men, will throughout all Europe dwindle away to nothing: nay the Men themselves will be lessen'd in Number, as we already see it has happen'd in Muscovy, Greece, Turkey, Persia, India, &c. unless God in his Infinite Mercy prevent it. *Nisi Dominus providerit, & Deus aliquis, ut aiunt, & Machina exurgat ut inimici dissipentur, & avertatur Omen, ne sint hæ ultimæ Batavorum Frisiorumque de sua Libertate publica voces.*

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FABLE I.

The Falcon and her Conscience.

AS a Falcon was one day reflecting on the former Course of her Life, and considering that Nature had supply'd her with Wings to soar aloft, and mount toward Heaven, but that she had always rather chosen to keep near the Earth, and delighted in Preying on Doves and Larks, who were harmless to the rest of their Fellow-Creatures; among other things, which her Conscience reproach'd her with, it came into her Mind, how barbarously she once had treated a Tuneful Nightingale, who chanc'd to fall into her Power. She Remember'd how the little Innocent pleaded hard for Life, not for her own, but the sake of her Young ones, *who, said She, will inevitably perish in their Nest, If I am lost: Besides, the Care I have taken to supply them with Food, has brought me so low, that my whole Body will scarce afford*

one Morsel to satiate your Hunger. The Falcon farther call'd to Mind, that, mov'd with the Nightingale's Prayers, She had promis'd to spare her Life, on Condition she would sing her one of her Sweetest Ditties, which the Nightingale, glad to compound for Life at so Cheap a Rate, readily comply'd with, and sung the best she could, but the Falcon, unable to prevail with her self to quit so delicious a Morsel, did nevertheless cruelly devour her. Stung to the quick at these Reproaches of her Conscience, and reflecting how she had all her Days been fully'd with the Blood of many Innocent Creatures, the Falcon resolv'd for the future to amend her Life, and to that End to spend the rest of her Days in Quiet, and Solitude, to do Penance for her former Misdeeds: But She had no sooner begun to put in Execution this her Resolution, when finding her self derided at for it by her Fellow-Falcons, and Birds of Prey, and that the Innocent Birds, not daring to trust her, would have no Fellowship with her, She began to loath this new way of living, and berook her self again to her former Practices, till at length, as She was one Day wholly intent on gorging of her Prey, She unawares fell into the Snare of a Fowler,

Fab. 1. *her* Conscience. 3

Fowler, and so miserably perish'd; not deserving to meet from him with any more Mercy and Compassion than She herself had formerly shown to others.

EXPLICATION.

BY *Falcons* are meant Men of great Understanding and Power, who are accusom'd to live on the spoils of the Well-meaning and Weak.

By *Doves, Larks* and *Nightingales*, are understood Men without Deceit, who endeavour to spend their days to the Advantage of others, as well as of themselves, and to get an honest Livelihood, without doing hurt to their Neighbours.

THe Ancient Sages teach us, That among the infinite Number of the Creatures of God, these three Distinctions may particularly be made: First, That some of them are Spirits, whose Essence consists in their being Uncompounded, Intellectual and Immortal, and who, being exempted from the Mutations and Changes, to which umbrous Flesh is subject, do therefore neither eat, drink, nor generate. 2. That some of them are Brute Beasts, whose Bodies being endu'd only with a sort of Natural Instinct, are liable to all Corporeal Mutations, and finally to Death itself; and therefore while they live, must support themselves by Eating and Dringing, and propagate their several Kinds by Procreation. Lastly, That a third sort of them are Men, whose Essence is compounded of the other two, viz.

of Spirit and Beast, by God's Almighty Power and wonderful Goodness so wisely united together, that, like Spirits, they are endu'd with a Capacity of Knowing and Adoring their Creator; and like Beasts, are subject to all Changes, and last of all to Death, and consequently, like them too, must be supported by Eating, Drinking, Sleeping and Generation. Now if the Souls or Spirits which inhabit Human Bodies, and thereby compose that mixt Essence, call'd Man, during this Union of Soul and Body, begin to make themselves happy here, by reflecting on the Wisdom and Goodness of their Maker; that happiness will be compleated hereafter, when they are freed from these Mortal Bodies, and from all the Cares and Miseries that necessarily attend this Life, and that they are admitted to partake of the Blessed Vision of God, where they will, with unspeakable Joy, employ themselves to all Eternity, in contemplating the wonderful Wisdom, Goodness and Power of the Almighty. On the contrary, We know that such unhappy Souls, as in their life-time have suffer'd themselves to be drawn aside from such Spiritual Exercitations, and have wholly given themselves up to Earthly Delights, feel at first a miserable Conflict between the Flesh and Spirit, and at length come to die by so much the more unhappy than Beasts, for that in them, and not in Beasts there remains a cruel Remembrance of all the Ills they committed while living, and of all the Joys they must or ever lose, for having preferr'd the fleeting and transitory Pleasures of the Flesh to those of the Spirit, which are Eternal: And how great that everlasting
Sorrow

Fab. I. *ber* Conscience.

5

Sorrow and Torment will be, when the Soul comes to be separated from the Body, can no more be comprehended by us Mortal Men, than can the Immensity of those Joys which God has prepared for those that love him.

From hence any Man may judge, how much better it is to follow the Dictates of his Reason and Conscience, than, in opposition to them, to devote his Thoughts to Ambition, to tyrannize over others, or to unlawful and pernicious Lusts, as Whoring, Drinking, Gluttony, and all other Excesses; which cannot be practis'd without some Remorse at first, and Ruin both of Soul and Body at last.

But for as much as this Fable entertains us only with Men on whom Nature has bestow'd Wings; that is, Souls capable of mounting towards Heaven, and who rather chuse to grovel on Earth, and follow their unruly Inclinations, to rob and cheat others, to shed Innocent Blood; and in short to practise all sorts of Villanies; we shall, in order to divert Mankind from these Courses, chiefly confine our Thoughts to this sort of Men, whom we look upon as the most Villanous of the whole Race, as well as the most Miserable; for, since Nature teaches us that 'tis the Duty of all Men, *To do by others as they would be done by themselves*; it is impossible but that the Breasts of such as live contrary to that Maxim, and whose whole Lives are one continu'd Series of Cheats, Robberies and Murders, must needs feel the greatest Internal Conflicts imaginable: *Se iudice nemo nocens absolvitur*. Now to throw off this uneasiness, they often propose to themselves to relinquish those Courses, and

change their way of Living: But when they come to do this, they find the Task very hard: Their long-habituated Customs are exceeding difficult to be laid aside, to part from their Old Companions and Friends, (if there can be such a thing as Friendship establish'd on a Foundation of Villany), to live as Recluses from the World, to breath, as it were, another Air, and from Devils to become Angels, *Hic Labor, hoc Opus est!* For we are but Men, and, as such, carry about with us the Infirmities of our Flesh, with which even the best of us find it difficult to grapple. But above all, these New Penitents, finding themselves derided by those whose Ill Customs they have abandon'd, and distrusted by those whose ways of living they have embrac'd, will, in a short time, without a particular Grace from above, soon grow weary of the Practice of their new Resolutions, and return like a Dog to his Vomit, or like a Sow to wallowing in the Mire, till at length final Destruction seizes them unawares.

The Truth of this we daily see confirm'd in the Example of such as for their Offences are thrown into Prison; where, during their Confinement, they make strong purposes of Amendment; but have no sooner suffer'd the Punishment due to their Crimes, and are set at liberty, but they forthwith relapse to their former Practices, till at length the Gallows stops the Career of their Misdeeds. Instances of this are frequent among our Common Soldiers, who, thro' the Custom and Trade of War, and their own Vicious Inclinations, or both, are harden'd in Thefts, Rapes and Murders, and who, having thro'

Fab. I. *her* Conscience.

7

thro' Disuse forgot, or thro' Idleness neglecting their former honest ways of getting a Livelihood, end their days as miserably, as they have employ'd them wickedly.

To conclude, The design of this Fable is to shew that Human Nature in General is capable of the most Noble Employments that Heaven can confer on a Finite Being, as the Exercise of Reason and Religion: But that Lust and Ambition so blind and seduce a great part of Mankind, and bring such forceful habits on their Souls, that notwithstanding their frequent Efforts to amend their Lives, they come at last to end them miserably.

FABLE II.

*A Frenchman and a Dutchman
in the Kingdom of Apes.*

A Frenchman and a Dutchman, who were Travelling together to see Foreign Countries, happened at length to arrive in a Land unknown to all Geographers, and inhabited only by Apes. The King of the Apes, hearing of their Arrival, sent and invited them to Court; where, to shew them the Great State, and Pomp he lived in, he made a great Ball, to receive them: When that En-

B 4

ertain-

tertainment was over, he desired them to ride out a Hunting, with the greatest Lords of the Land, and Chiefest of his Courtiers: The Horses, the Hounds, the Hawks, and all the other Equipage for Hunting, were all in the greatest order Imaginable; in short, when they had kill'd Game enough, and that the Sport was over, they fell to Eating, Drinking, Swearing, Cursing, Gaming, Whoring, Talking lewdly, and all other Excesses, insomuch that one of the Foreigners, who had often seen the like in his own Country, presently concluded that they were got into the Land of Apes, and not into a Country inhabited by Rational Creatures. The King of the Apes, who in all these Debaucheries surpass'd, or at least was flatter'd to do so, by all his Subjects, took these Strangers aside, and ask'd them, the Frenchman first, how he lik'd his Court and way of Living; The Insinuating Frenchman, perceiving the Vanity of the Ape, resolv'd to suit his Answer accordingly, and therefore told him, that he was astonish'd at the great Prudence, Courage, and Eloquence, which he had observ'd in all his Subjects, but that those, and all other Excellencies, were more conspicuous in his Royal Person; and that he believ'd he had made Choice

Feb. 2. *A Dutchman, &c.* 9

of the wisest Council on the Earth; that their way of Dressing, and Eating, surpass'd all that he had seen elsewhere: That the Horses, Hawks, and Hounds, of his Country were not to be match'd; but above all, that the Ladies were passing Fair, and that in short he fancy'd himself to be arriv'd in an Earthly Paradise, and that his whole Ambition was to be admitted into the Number of his Majesty's most humble Slaves. The Frenchman's Answer so pleas'd the King, that he immediately appointed him to be one of his Privy Council, and settled a Considerable Pension on him during Life. It came next to the Dutchman's turn to Answer the same Question; but he, in whose Country those ways of Living were always discountenanc'd, not being accustomed to flatter and lye, nor considering that when a Man's Misfortune has thrown him into the Land of Apes, he ought in Prudence to comply with the Customs of it, thought he should gain more Honour by telling the plain Truth of the Matter, than the Frenchman had done by his fulsom Flattery. He therefore soundly told the Ape, that he had not seen the least Pattern of Good Government in his whole Court, and that all his Country had presented him with nothing but a

Scene

a Scene of Lewdness and Debauchery ; that he plainly saw that Apes were nothing but Apes, and all their Actions Apish ; and that there was no Comparison between their ways of Living, and those of Rational Creatures. This Answer of the Plain Dealing Dutchman so highly incens'd the High and Mighty Ape and his Council, that they treated him as an Enemy to their Country, and put him to Death. Upon this the Frenchman, the more to ingratiate himself in their Favour, justifi'd the Proceedings of the King and Council against his Fellow-Traveller, declaring he had deservedly suffer'd for his Rashness.

EXPLICATION

BY the *Apes*, which of all other Beasts the most resemble Men, and copy them the nearest in their Actions, we are to understand the Common People, who indeed have a Human Shape, and are indu'd with a Natural Capacity and Understanding, that would enable them to judge aright of the Actions of other Men, if they would but be at the Pains of weighing and considering them thorowly as they ought ; but who nevertheless, to avoid that trouble, are always imitating, that is, Aping their Superiours, both in their Actions and Opinions, without inquiring into the Reasons of either.

By the King of the *Apes*, are meant Kings and Princes,

Fab. 2. *A Dutchman, &c.* 11

Princes, who are esteem'd to be God's Vicegerents by that sort of People, who not having Courage enough to make use of their own Reason, blindly believe that all their Actions, as well as their Persons, are impress'd with the Stamp of the Divinity.

By the *Frenchman*, We understand all Men that are born, and live under Monarchical Governments, and who are so supple in their Tempers, that they readily submit to the Will of their Princes, tho' never so unreasonable, and thereby ingratiate themselves in their Favours.

By the *Dutchman*, We mean Men who are born and bred under a Free Government, and who will not easily be brought off from their old Ways of Living and Talking, tho' it should be their Misfortune to be remov'd into the Dominions of Kings and Sovereign Princes: where, having never had any occasion to trouble their heads about Liberty and Property at home, they generally fall into great Misfortunes.

THIS Fable therefore teaches us, That Men who partly thro' a good disposition of Body and soundness of Understanding, partly through a good Education and Conversation with other Men, and partly through their own Reasoning and Experience, have arriv'd so far as to prescribe to themselves certain good Rules of Living and Judging rightly of things, become thereby so easie in their Temper, and withal so open-hearted, that they freely impart to others the Reasons of the way of Life which they have embrac'd; and, without any Discomposure of Mind, calmly hear from others of a contrary

contrary Opinion the Reasons of the Methods of theirs, and will neither make use of their Authority and Power to oblige others to follow their Opinions, nor will be compell'd themselves to follow the Opinions of others.

These are those Noble Souls, who living in Free Republicks according to the Dictates of Reason and the Laws of their Fore-fathers, are truly Happy and Valuable: but who always find it difficult to submit themselves to a Despotick Government, and make but very uneasy Members under a Head, where the unreasonable, *Car tel est notre Plaisir*, is exalted above all Reason, where the Prince almost always follows the Bent of his Lusts, and the Counsel of Flatterers, but seldom or never the Dictates of sound Reason, and where nevertheless he is esteem'd by all his Subjects as the most Wise and Virtuous of Rulers.

But among the Subjects of a Monarchical Government, we may observe this Distinction; That some of them are Dull and Lumpish Souls, who, being Slaves by Nature, quietly submit to be govern'd by one single Head, without reflecting on the Advantages or Disadvantages of it: while others, whether Natives or Foreigners, who are Men of better Sense and Apprehension, observing the Natural Inclination of Kings and Princes, who love to be flatter'd and sooth'd up in their Vanity, betake themselves to those base Methods, meerly to ingratiate themselves into the Prince's Favour, that they may thereby become Men of Power, and Lord it over their Fellow-Subjects. This sort of Men have got such footing in the Courts of most of the Kings and Princes of Europe, that a third
sort,

Fab. 2. Dutchman, &c. 13

sort, tho' fully convinc'd that the Happiness of a Country consists in the Freedom of its Inhabitants, yet bewitch'd by the Greatness of the former, they become as great Sycophants as they, and help to betray the Liberty of their Fellow-Subjects, together with their own. Such are generally the Subjects of a Monarchical Sway, but in Countries where the Inhabitants are of old accusom'd to live according to the Rules of right Reason, and to be govern'd by the wholesom Laws of the Republick, where they have always heard so high a Value set on Liberty, that, to preserve that Inestimable Jewel, they have been still ready to put Life and Fortune in the Balance, to oppose all such as go about to lessen or despoil them of it; yet even in those Countries, I say, it has sometimes happen'd, that Men have neglected to make such Laws as would certainly have secur'd to them that unestimable Treasure, and then some one of the greatest Inhabitants, under the specious Name of Protector of the People's Liberty, has got so strong a Faction, and so many Adherents, that he has been able to exert a Kingly Authority over his Fellows; and then it has happen'd that the true Patriots of their Country, seeing how basely they have been chow'd of their Freedom, and unable to refrain from that Liberty of Speech and Life, in which they were brought up, have thereby procur'd to themselves the Hatred of the Court, and so fallen into many Misfortunes.

Thus having sufficiently explain'd this Fable, we have only this to advise, That all Men who have any Regard to their own Liberty, ought to be
very

very careful how they take a Voyage into the Land of Apes, but above all, not to set up a Kingdom of *Apes* in their own Country.

F A B L E III.

The Swallows and Singing Birds.

THE Swallows, whom Nature has endued with Knowledge to discern the Difference of Seasons, and supply'd with Wings to fly from one World to the other, kept Company formerly with the Innocent Singing Birds; and having likewise got some Insight into the Actions of Men, and particularly how they made Nets of Flax and Hemp, and us'd to catch the Singing Birds in them, thought themselves oblig'd at their Coming in the Spring, when they saw where the Men had sown those Seeds, to advise their Acquaintance to fly thither in a Body and Eat it up; for that by so doing, they would not only exempt themselves from becoming a Prey, but likewise be supply'd with Food in Abundance. But the self-conceited Singing Birds, taking it ill of those New-Comers, that they pretended to understand their Interest

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Interest better than themselves, rejected their Advice, and derided them for it. The Swallows took all in good part, and continu'd to live among them, hoping that the Seed, as it sometimes happens in ill Years, would rot in the Ground; but not long after, seeing that it came up very Thick, and promis'd a plentiful Crop, they thought it their Duty to speak thus to the Singing Birds: Good Acquaintance and Friends, the first means we propos'd to you, to secure our selves from the Snares of Men, might have been perform'd with little Labour and great Profit, but you refus'd to make use of it; there is now one, and but one other, remaining, which is by uniting all our Forces together, to fall on the Flax and Hemp, and root it up: It will be indeed a difficult Task, nor will the Seed now supply us with Food, but since our Lives depend upon it, and that there is no other way left to avoid our Fate, we most earnestly intreat you, that we may one and all about it without farther delay, 'ere it have taken so deep a Root, that it become impossible for us to pluck it up. The Birds, hearing this Advice of the Swallows, answer'd them, That sure they intended to make them work very hard, and in the mean time to famish them for want of Food:

Food: That it was uncertain, whether the Men, were resolv'd to make use of the Flax, and Hemp, to make Nets, to catch them with or not; and that in short they would venture the worst that could happen, without giving themselves any farther Trouble. The Swallows seeing this, and that their Counsel was not only rejected, but suspected too, forsook the Fields and Woods, and took up their Abode with Men, whom they promised to divert with their Songs, and on that Condition were to be free from their Pursuits: Insomuch that ever since the Swallows have liv'd without any Disturbance among Men, who on the contrary have still pursu'd the other Birds with Nets and Snares.

EXPLICATION

Here the Sages understand by *Swallows*, Wise and Provident Men; by *singing Birds*, Foolish and Careless Men.

Whenver Men enter into any Association or Combination with one another, either to obtain any Good, for the Benefit and Advantage of the whole Body, or to avoid and prevent any Ill, wherewith they are threaten'd, such Associations ought to be among Equals; otherwise, on the first Accident that happens,

Fab. 3. Singing-Birds.

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it is in danger of Falling to the Ground. But this is not the Instructive Design of this Fable, but rather to teach us, that no Society whatsoever can subsist and hold long together, unless the Ignorant and Careless, will suffer themselves to be advised by the Industrious and Wise.

Now whenever Men of Experience and Judgment, are engag'd in a Society with Men of less understanding than themselves, they often foresee from far some Dangers which the others could not have foreseen, and which threaten, if not timely prevented, the whole Body with Ruine and Destruction: In this Case therefore those Men of Experience are oblig'd to lay before the Eyes of the Weaker, the Dangers that are impending them, and the Remedies that may be apply'd, to prevent their Common Overthrow: But if the Members of less Understanding and Judgment, partly thro' Stupidity and Ignorance, partly out of Envy to such as are Wiser than themselves; first deride their Counsel as Folly, and afterwards, as the Danger draws nigher and nigher, and that the Advice comes to be repeated to them, treat the Givers of it, as Members untrue to the Society: Such Counsellors are then at Liberty to separate themselves from it, and to associate themselves with other Men, who perhaps have foreseen the Dangers as well as themselves, and are willing to use the means to prevent them; but with this Restriction nevertheless, that they do nothing to the Prejudice of those with whom they were at first Combin'd.

More-

Moreover, we find that the Counsels of the best and ablest States-men are generally most neglected and contemn'd in ill-constituted Republicks, where but few Pilots are sitting at the Helm: There the Wisest and most Virtuous are for the most part so envy'd and hated by the Ignorant and Vicious, that not only their wholesome Advices are not follow'd; but they themselves, when things go ill, are, thro' the Malice of their envious Competitors, brought to be look'd upon as Enemies to the Common Welfare. In this Case the only Refuge these good Patriots have left is, to fly for Protection to some Foreign and better Government, and wait there in Patience till Time and woful Experience convince the Inhabitants of the Republick, from whence they are driven, how much better it had been to have follow'd their salutary Advices, than to have compell'd them to fly their Country, to the Ruin of their Commonwealth.

And this we take to be the Moral hinted to us in this Fable, where the *Swallows* seeing their Good Counsel despis'd and suspected, abandon the Society of their old Friends and Acquaintance, the *Singing-Birds*, and go live among Men.

FABLE

F A B L E IV.

The Trees desire a King.

THE *High Trees* that bear no Fruit; and require most Nourishment, represented one day to the low and worthless Shrubs, that the Birds having chosen the Eagle, and the Four-footed Beasts the Lyon, for their Kings, it would be convenient that they too should be honour'd with a Sovereign: Thus they prevail'd with the Shrubs, who joyning with them, they forthwith proceeded to the Choice of a King to rule over all the Trees: And not being wholly destitute of good Sense, they thought it would be best for them to promote to that Honour, a Tree that requir'd but little Nourishment, and brought forth good Fruit. To this End they first made Choice of the Olive-Tree, next of the Fig-Tree, and lastly, of the Vine; but all those three severally refus'd to accept of the Sovereignty, for one and the same Reason; that is to say, lest being exalted to Throne, Ambition should tempt them to a Desire of mounting above all other Trees, which would occasion in them a

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want of much Nourishment, whereby their Fruitful Sap would be consum'd, or at least converted into Fruitless spreading Branches: Infomuch that they, degenerating thus from their former Nature, should for the future be able to produce nothing but useles Wood, and none of those excellent Fruits, which had till then rendered them so acceptable both to God and Man. These Reasons, one would have thought, might have deterr'd the unthinking Trees and Shrubs from their mad Desire, but they were alledg'd in vain. They were deaf to this Advice, and went on with their Choice, which fell on the prickly Thorn, a useles Shrub, unfit for Building, Fuel or Shade; who nevertheless accepted of the Sovereignty, and began his Reign with this Command; That all his Subject Trees should be Faithful to him, or that Fire should proceed from him to consume the Disobedient: The Trees neither could nor would obey their Monarch in all things, and Fire did actually go out from him, and consum'd not only his Subjects, but even his Majesty himself.

EXPL

Feb. 4. *The Trees desire a King.* 21

EXPLICATION.

BY the High but Fruitless *Trees*, we here understand the Inhabitants that make a show in the World; but are indeed very Poor and Villanous.

By the Low Worthless *Shrubs*, the Mobb and poorest Inhabitants of a Free-Republick.

By the *Olive-Tree*, *Fig-Tree* and *Vine*, the Inhabitants, who not only live on their own Estates, but give some part of their Income for the Support of others.

By the *Thorn-Bush*, a Good-for-nothing Soldier, who being advanc'd to the Throne, oppresses his Subjects, and reduces them to the utmost Miseries.

IN Monarchichal Governments we daily see this Truth confirm'd: That Men of low Fortunes and disorderly Lives, without any other Merit than what their Vices have given them, are often advanc'd to Offices of the highest Honour and Profit; as also, that the Virtuous, Good and Wise Subjects are often kept under, despoil'd of their Estates, and at length even of their Lives. But in Well-constituted and Free-Republicks we always see the Good, Virtuous and Wise Inhabitants enjoy their Estates and Offices in quiet; while, on the contrary, the Spend-thrifts, and such as by their Debaucheries are reduc'd to Poverty, are oblig'd to comport themselves according to the Laws of the Republick, and to abstain from Cheating and Robbing others, or at least to

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suffer the Punishment due to their Crimes. And this is the Reason why the lewd and necessitous Inhabitants of a Free-Republick are always labouring to set up one Head over the Commonwealth, and to bring over to their Faction, and stir up against the lawful Rulers of the State, all the indigent and unthinking Members of the Republick, who are always very numerous, and have nothing to lose in Civil Furies or Domestick Broils. And for this Reason too it is, that never any of the Good and Wise Inhabitants, but the Debauch'd and Ambitious are always declar'd Heads of the Malecontents, and at length set themselves up, or at least suffer themselves to be set up, sole Lords of the whole Republick. But forasmuch as this Argument, which we are now handling, takes its Rise from a Fable or Parable, mention'd in Holy Writ, we shall, in carrying it on, confine our Discourse to the Story contain'd in the Scriptures.

The *Israelites*, by the great Courage and Conduct of their Judge and Leader *Gideon*, having been several times, redeem'd from the Slavery into which they were fallen, desir'd of him, that in Reward of his Services, he and his Successors, his Son and his Son's Sons, should successively be their Lord and King: *Gideon*, very desirous to divert them from these Thoughts, spoke to them to the following Effect: In a Free-Republick, like this of *Israel*, there ought not to be, nor indeed can there be, any other Lord or King than God Almighty. Nevertheless *Abimelech*, *Gideon's* Wicked Bastard-Son, no sooner saw his Father Dead, but he stir'd up a Sedition among the Dwellers

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of *Shechem*, his Mothers Native Country-men, and by the help of them and some Profligate Wretches whom he hir'd, slew 69 of his Brothers; all of them the Great *Gideon*'s lawful Sons; insomuch that *Jothan* only, who was the 70th, and the Author of this Fable, but narrowly escap'd the Fury of his Cruel Brother, who mean while set himself up as Lord and Tyrant over all the *Israelites*. After which the Inhabitants of *Shechem*, not daring to trust him, when he would have put some of his Troops into their Town, shut the Gates upon him: upon which he wag'd War against them, and treated both them and their Town with so much Cruelty, that, after having slain all the Inhabitants, he demolish'd the City, and sow'd Salt in the place where it stood: Then, that he might encrease his Power, he proceeded to War against the *Israelites*, till, as he was Storming the Town of *Thebes*, he was Wounded by a Stone that was thrown by a Woman, of which Wound he miserably dy'd; and, as the *Thorn-Bush* of our Fable teaches us, was consum'd by his own Fire, after he had consum'd the other Trees by his own Fire likewise.

We may farther observe that the *Israelites*, during their Republican Government, liv'd in Peace and Plenty under their own Vines, and under their own Fig-trees, for that each of them, doing what was right in his own Eyes, and conforming himself according to the Law, was in no danger of being oppress'd by a King, or other Sovereign Lord. It is likewise Remarkable, how that Free-Republick lasted not in the whole above 370 Years, during which time, the *Isra-*

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elites were once 80, twice 40, and twice 20 Years save one, in full, Peace and Quiet, without ever paying any Taxes to the chief Rulers of their Common-wealth; and all our Learned Men, in all their Reading, have never found an Example of such and so lasting a Peace in any Monarchy that ever yet has been on the Face of the Universe.

From all which we may reasonably conclude, that the *Israelites*, by desiring a King to rule over them, desir'd and obtain'd from God, Coals of Fire and Flame from that *Thorn-tree*, to fall on their own Heads, and on those of their Rulers. For first the 12 Tribes of *Israel* together, were Slaves to one and the same King, then the Tribe of *Juda* with that of *Benjamin*, and the other 10 Tribes separately, were continually plagu'd with their respective Kings, who never ceas'd to oppress them, either by their Tyrannies at home, or by engaging them in Wars with their Neighbours: And while their Monarchy lasted, Theft, Rapes, Murders and all kind of Wick-ednesses reign'd in full swing in the Families of their Kings; till at length, first the 10 Tribes with their King *Hosea* were led Captives into *Assyria*, and not long after the City of *Jerusalem*, and the holy Temple were destroy'd, and the Tribes of *Juda* and *Benjamin* with their King *Zedechias* were carry'd away Captives to *Babylon*.

To conclude, nothing is more obvious, than that this Holy Fable, or Parable of the *Trees* desiring a *King*, ought truly to be understood and interpreted of all Free-Republicks, that desire a King, or Sovereign Lord to rule over them, and of all such Persons, as make them-
selves

selves Lords and Rulers over Free-People, or indeed that suffer themselves to be made such.

F A B L E V.

The Lyon, the Ass and the Fox.

THE ravenous Lyon and the wily Fox, both of them Beasts of Prey, made an Agreement with the harmless grass-eating Ass, to go a Hunting together, and whatever Quarry they took, to divide equally among them. When they had been some time abroad, and had taken a great deal of Game, the Ass, whose grave and modest Countenance bespoke him the Wisest of the three, was order'd to divide the Spoil; He set himself to work with the greatest Care imaginable, and having made three equal Shares of it, and laid them in several Heaps, protested that for his part he would be content with that Portion which the other two refus'd, and therefore gave them the first Choice. The Lyon, it seems, grew high in Wrath, that the Ass pretended to hold him to the Words of his Bargain; and that, far from having any regard to his Supremacy over him, he seem'd to esteem himself his Equal,

by

by laying claim to as great a Portion of the Prey as himself: This he look'd on to be an unpardonable Affront, and therefore without any more ado kill'd the poor As, not only that he might take to himself his part of the Quarry, but even to make the As himself his Prey. Having done this, he commanded the Fox to make the Partition, but he wisely bethinking himself with whom he had to do, betook himself to another Method than the As had us'd before him, laying all the fat and delicious Morfels in one heap, and the lean Shanks and Offals only in another; then told the Lyon, that he design'd the good Portion for him, who being King of the Beasts, was lawful Lord and Proprietor of the whole, and might, if he pleas'd, take it all to himself; for as for his part, he pretended not so much as to the lean Scraps on any other Account, than as being one of his Courtiers, and a Menial Servant to his Majesty. The Lyon, wondering at the Fox's proceeding, spoke kindly to him, and said, I see that you are worthy to enter into Alliances with Lyons, to do them great Services, and to contract lasting Friendships with them; But tell me, Brother, who taught you to make so suitable a Division of the Prey. The Fox reply'd; My own good Sense and Reason, together

together with the Fate that beset this poor unthinking Ass, have made me thus wise, and cautious to avoid the like Misfortune.

EXPLICATION.

BY the *Lyon* we mean a Man of Ambition and Power, who endeavours to support and encrease his Greatness by the Destruction of others, weaker than himself, but all under the specious pretence of Right.

By the *Fox*, a Crafty but weak Man, who gets his livelihood by all sorts of Wiles and Deceits, to the Ruin of others.

By the *Ass*, a Man of little Understanding, accusom'd to get a scanty Livelihood, by the Sweat of his Brows, but who squares all his Actions, according to the Rules of Equity and Justice, without doing hurt to other Men.

FROM whence we learn, that Men are of different Inclinations of Mind, according to the different Temperaments of their Bodies, and that all of us are prone to follow the Bent of our innate Complexions; and that those Appetites, to which we are by Nature addicted, and which, by a good Education and the use of Reason, are very hardly restrain'd and kept under, are yet more difficult to be wholly rooted out: *Naturam expellat furca licet, usque recurrit.* This the Sages of Old have abundantly taught us, and we daily Experiment the Truth of it in Men, who having no Judge over them to controul their Actions, no dread of Punishment to

to deter them from doing Ill, always follow the Dictates of their own Nature, without the least regard to common Justice, or the Rules of Reason.

For Example, Men of great Bulk and Strength, who are fill'd with much Blood, that stagnates in their Veins, and whose Souls are Lumpish and Dull, finding what they are able to do in Relation to such as are Weaker than themselves, will, for the most part, make no scruple to seek their own Advantage and Profit, to the Destruction of others, who are not able to cope with them.

A Man weak of Body, whose Veins are supply'd with quick-circulating Blood, whose Soul is Brisk and Airy, and who thereby becomes more ready in his Thoughts, and more cunning in his Inventions, finding himself in a Condition to Work with Impunity, his own Welfare to the Dammage, and at the Expence of others; this Man, I say, will generally make no Conscience of employing his deceitful Arts and Tricks to his own Advantage, and to the Ruin of all who are less Wise than himself.

On the other hand, a Man bulky and strong of Body, heavy and dull of Soul, and consequently slow in his Actions, and of little Sense and Understanding, will, for the most part, in all Rencounters be the same Man still, and content to get his Expences, and support himself by Labour and Pains-taking, without acting any thing to the Prejudice of others. But if he should chance to depart from those In-born Principles; and, in order to Prejudice others, enter into an Association with Men accusom'd

Fab. 5. *the Ass and the Fox.* 29

to live on the Spoils of others, he wil infalibly, in so doing, meet with his own Destruction.

These three sorts of Men, consider'd each of them apart, represent to us the Soldiers, the Courtiers, the Burgers and the Peasants: The first of whom generally live by bare-fac'd Violence, the second by Deceit and Fraud, the third by Labour and Thriftiness: Now whenever this last sort of Men quit their honest Way of living, to associate themselves with the Men of Violence and Deceit, and enter into Alliances with them, to prejudice and subdue others, they certainly will find their own Ruin. *Aesop*, to represent to us the Nature of Violence under the specious Pretence of Right, never made use of the Person of a Wolf or a Bear, by whom he describ'd Cruel and Barbarous Men, but of a *Lyon* or *Fox*, whereby he usually Figur'd to us a King, a General or a Courtier.

And we generally see this in Kingdoms and Republicks, that whenever, depending on the Greatness of their own Strength, they go about to over-power and subdue their Weaker Neighbours, they always alledge the Justice of their Pretences to gild their guilty Cause. This we see at present in the fell *Lyon* of *France*, and have formerly had an Instance of it in that wily *Fox*, *Ferdinand* of *Arragon*, who first consented to a Division of the Kingdoms of *Naples* and *Sicily*, between him and *France*, and then drove the *French* from their Part of it, and made himself sole Lord of the Whole: And this too was formerly seen in the Ancient Commonwealths

30 *The Four-footed Beasts,*

wealth of *Rome*, whose Senators always pretended some just Cause to attack their Neighbours, whom they resolv'd to subject to their Obedience.

To conclude, it has always prov'd of fatal Consequence to any Country or Republick; whose Inhabitants support themselves by Labour, Traffick, or Innocent Commerce with other States, to engage in any Alliance with Kings and Princes to destroy or conquer a Third. But supposing the best that can happen, and that such Neighbouring State should be subjugated by their united Force, yet at length those Innocent Allies would be made a Prey, either through Craft or Force, to some victorious and more powerful Kingdoms or Republicks.

F A B L E VI.

The Four-footed Beasts, the Hares and the Lyon.

AL.L. the four-footed Beasts, having seen many Instances of the frequent Injuries they did one another by living savagely together, resolv'd to form a Republick among themselves. To this End they appointed for Law-Givers and Explainers of their Laws; the wise and honest Hares; for that they, having travell'd

Fab. 6. *the Hares and the Lyons.* 31

vell'd through several Countries, had got some Knowledge of their Customs, Languages and Laws, and were become to be Beasts of more than common Experience: Then they confer'd the executive Power on the strong and valiant Lyons, and having done this, they thought they had set up an excellent Form of Government indeed; But when the Lyons saw that the General Assembly of the four-footed Beasts, who only by the great Number of the Members, when met together in a Body, were able to punish the Lyons for their Male Administration, was broke up, they took upon them to prevent the like Assembly for the future, and under Colour of putting in Execution the Laws which the Hares had made, they kill'd all the tame Beasts, whenever, according to their several Kinds, they naturally flock'd together; and this they did now much more easily than before, laying this plausible Accusation to their Charge, that they were got into a Body, as seditious Persons, with Design to disturb and destroy the well-constituted Common-wealth; whereas in Truth the poor harmless Beasts had no other Design in assembling together, than only to get an honest Livelihood. Upon this the Hares reprimanded these tyrannical Lyons, representing to them, that in all good Governments

32 *The Four-footed Beasts,*

vernments, the Rulers are appointed only to take care, that the Subjects commit no Violence against one another, and to punish such as are guilty thereof; and that therefore they ought to take especial care not to countenance the like Practices in others by their own ill Example: But the Lyons taking it in Dudgeon, that the defenseless Hares durst presume to prescribe Laws and reprove them, to whom Nature had given such revengeful Teeth and Claws, spoke apart to all the Beasts of Prey in the following Manner: That these presumptuous Hares, with toothless Jaws, and clawless Feet, have dared thus sawcily to prescribe us Laws and reprove us, is an Affront of so high a Nature, and reflecting so much on our Honour, that it is never to be put up: Let us then make use of this Opportunity to let them know, that we expect they should wholly submit themselves, and all they have to us for the future, without daring to resist our Pleasure in any thing; for that it belongs to us to explain and execute the Laws, as we think fit. This Resolution, being approv'd of by all the Beasts of Prey, was forthwith made known to the Hares, who found themselves under a Necessity of owning, that it would conduce very much to the Service and Good of the Republick,

Feb. 6. *the Hares and the Lyons.* 33

Republick; but at the same time saw but too well what a difference there was between their harmless Teeth and Claws, and the Fangs and Paws of Lyons, against whom they durst not so much as grumble, being desirous to preserve their own Lives, and keep a little longer the empty Name of Lawgivers: But at length even the Common-wealth of four-footed Beasts dwindled to nothing, and the Lyons set themselves up sole Lords and Kings over them, and have continu'd so ever since.

EXPLICATION.

BY all Sorts of *four-footed Beasts*, we here understand all the various Natures of Men.

THE experienc'd and able Politicians teach us, that there are almost as many Opinions in the World, as Men, who most of them take greater Care, and are more concern'd for their own private Interest, than for that of the Publick: From whence it proceeds, that in all general and confus'd Assemblies, they seldom come to any Resolutions that tend to the publick Good; and that it is impossible for them to establish a Common-wealth, on a firm and lasting Foundation; or to make Laws tending to the advantage of the whole Body.

This appears in this Fable, where the tame and harmless Beasts, who feed upon no others,

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but

34 *The Four-footed Beasts,*

but are fed upon themselves, were so stupid as not to consider that no firm and lasting, but a feign'd and dangerous Friendship only, can be contracted between the Devourers, and those that are Devour'd: On the contrary, they ought to have imploy'd their utmost care to have separated themselves, and to have contriv'd a means of living apart from them: They ought to have assembled themselves with their Equals only, to have taken care for their mutual Defence against the assaults of the Beasts of Prey, and to have establish'd a Republick among themselves, without entring into any Society with the others.

But these innocent Beasts committed another Error in the Constitution of their Republick: They gave the Legislative Authority to the Hares, who indeed were wise enough to make good and wholsome Laws, but had no Power to inforce the Observance of them; and therefore they made Choice of a *Lyon*, and intrusted him with the executive Power, only because they were well assur'd that he was able to see the good Laws put in Execution for the publick Good, but never consider'd whether he were likely to do so or not: Nay, tho' they knew that he would be immediately assisted by the *Foxes, Bears, Tygers, Wolves*, and all his Brother Beasts of Prey, who, no doubt, would execute the Laws according to their own Bloody and Vicious Inclinations, without any Regard to the publick Good, and could not for so doing be punish'd by any Assembly of the Commonwealth.

And

Feb. 6. *the Hares and the Lyons.* 35

And all this often happens in Republicks of Men, on occasion of seditious Assemblies : who are generally so stupid, as never to put the Legislative Authority into the hands of such as can and will imploy and make use of it for the Advantage of the Publick ; but into the Hands of Men of little Experience and less Power, who perhaps are willing, but unable to compel others to the observance of their good and wholesome Ordinances. And this stupidity of the Mutineers, who are generally very necessitous Persons, and Men of disorderly Lives, often arises to that pitch, that they appoint one single Head to take care of the execution of their Laws, with whom from time to time will certainly ingratiate themselves several Courtiers and Soldiers, who are all of them Men that neither can nor will get their Living by the Labour of their own Hands, nor content themselves, with what Fortune has bestow'd upon them ; but are ever accusom'd to live very profusely, at the Expence of what the other good Members of the Common-wealth have with great care and trouble earn'd and laid up. But suppose the best that can happen, those Courtiers and Soldiers will expect to be kept and maintain'd by Impositions and Taxes, which they will extort from the other good and useful inhabitants of the Republick, who seeing that their unarm'd Lawgivers are not able to protect them against that Violence, fly for Refuge to other Lands ; by means whereof the Republick becomes so weak, that either the Lawgivers and their Head, with all their Adherents, soon fall a Prey to some stronger Neighbouring

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36 *The Lyon, the Fox, and*

ing State; or such Chief himself will, under Colour of their being guilty of High Treason, put those defenseless Law-givers to Death, and render himself Supreme and Absolute Lord over the other useful and good Inhabitants, and govern them at will, to the great Joy and Satisfaction of those Prodigal and Insolent Courtiers and Soldiers, without conforming himself in the least to the Good Laws or Ancient Customs and Priviledges of the Common-Wealth; till at length he ascribes to himself the Name of Absolute Lord and King over them, and is own'd as such, not only by his own Subjects, but by Foreigners also. When this has happen'd to a Republick, the Honest and Wise Inhabitants may indeed with sighs and silence, behold their own destruction, but dare not, either with their Pens or Mouths, break out into Complaints, or make the least step, in order to redress their Grievances. And this we take to be what this Fable teaches us.

F A B L E VII.

The Lyon, the Fox, and some harmless Beasts.

A Lyon, who was grown old and feeble, and unable any longer to get by his usual hunting, a sufficient quantity

Feb. 7. *some harmless Beasts.* 37

of Food for himself and his Friends, who were in great number, and all of them like himself, ravenous Beasts of Prey; propos'd to their consideration an Affair, to which they unanimously consented; to wit, that the Lyon should invite to his Court all the fat and full-fed Beasts upon which he was accusom'd to prey, and lay a fatal snare for them; that under a shew of Justice he might get them into his Power, and make them his Prey. The innocent Beasts, who thought no harm, flock'd thither in Troops; and the Lyon ask'd each of them apart, whether his breath smelt sweet or not? Whoever Answer'd that it stunk, was immediately slain as an enemy and Slanderer of the Lyon's Majesty; whoever answer'd that it smelt sweet, met with the same Fate, as a false and lying Sycophant. But when the Fox came to be ask'd that Question, his Answer was, that having got a great Cold, he could smell nothing, nor give any Account of the Lyon's Breath. And thus that wily beast escap'd the snare in which all the rest were taken, except only some Grass-eating Beasts, who, having never been at the Court of the Lyon, or of any other Beast of Prey, were wholly unknown to them, and by that means sav'd their Lives.

E X P L I C A T I O N.

BY the Old *Lyon*, we understand a King or Prince, who by reason of his weakness cannot make War against his Neighbours.

By the Hunting, a Wastful War.

By the *Lyon's* Friends, the King's Courtiers.

By the Harmless Beasts, Men that live on their own Revenues, and whose Virtues and Riches render them obnoxious to the Eyes of Kings and Courtiers, and who at length are put to death by them.

By the *Fox* a prudent Man, who will have nothing to do with Kings and Courtiers.

THese things being thus premis'd, we may thence Argue; That whenever Kings and Princes are so weak in respect of their Neighbouring Kings and States, that they are not in a condition of making War against them, but with manifest danger of Ruine both to themselves and their Courtiers; in such case they generally desist from those means, that the more Powerful Kings and Courtiers make use of to increase their Greatness, and to advance their own Interest and Profit, that is to say, to pretend that some weaker Neighbour has injured them to that degree, that they are oblig'd to right themselves by force of Arms; that so, by means of hir'd and mercenary Soldiers, especially Foreigners, they may not only subdue their Enemies, and take their Towns and their Country from them, but also oppress and plunder their own Subjects by Taxes, Impositions, and quartering of Soldiers.

Fab. 7. *some harmless Beasts.* 39

But the less Powerful Kings and Princes, who are figur'd to us by the *Old Lyon* in this Fable, that must live in Peace; and who, together with their Courtiers are not able to support their Pomp and Luxury out of their own Revenue, observing that their Subjects, by means of the lasting Peace they have enjoy'd, are so increas'd in Wealth and Experience, that it is to be suspected, that they will no longer suffer the Luxury and Oppression of their King and his Courtiers, as they did before when they had less Power, Knowledge and Riches; are often prevail'd upon by their evil Counsellors, and by the Villanies of the Officers of their Troops, to fall upon the Chief of their Subjects, and impeach now one, now another of them, of Sedition, and endeavouring to betray their Country: And in case the Persons accus'd can be convicted by Witnesses, of having spoken with dissatisfaction and disrespect, of the Excesses of the Prince and his Courtiers; or if it should appear, that out of a Baseness of Soul, and intending to preserve their Estates, they had spoken of the Vicious Practices of the Court, as of Actions worthy of Eternal Praise; their Accusers nevertheless will not fail to put an ill Construction on the most Innocent Words and Deeds, and draw a worse Consequence from them: Nor will their Innocence stand them in any stead; for they will certainly be found Guilty of treasonable Practices against the Government; and their Estates, which will by consequence be declar'd, forfeited to the King, will be granted to the worst of Men, and help to support them in their Villanies.

40 *The Lyon, and his Friends.*

No Men therefore of Estates, especially such as are Eminent for their great and worthy Actions, can be safe in such a Government, and avoid falling into the snares of such Kings and Courtiers, any otherwise than by feigning themselves to be Fools, by flying betimes from such Princes and their Courts, and by having no Acquaintance with the Courtiers. And this it is, we learn by the *Fox* in this Fable who by cunningly pretending to have got such a Cold, that he had lost his smell, avoided falling into the snares of the *Lyon*, in which all the other Beasts were taken, except only those who were not known at Court, and had never had any Fellowship with the Blood-thirsty Beasts of Prey. And this we take to be all that this Fable teacheth us.

F A B L E VIII.

The Lyon and his friends.

THE Parrots, Apes and Foxes, the *Lyon's* old Friends and Counsellors, having observ'd that the wise and experienc'd Hare had got such Access to his Person, and that his Counsel was so highly esteem'd by him, that he would never hearken to the Advice of his Old Friends; conceiv'd such a Jealousie and Hatred against the Hare, that they vow'd his Destruction;

Fab.8. *The Lyon and his Friends.* 41

struction; and laying their Heads together, resolv'd to go one by one to the Lyon, and inform him, that the Hare was grown so arrogant on account of the Favours receiv'd from him, as to boast publicly in all Companies, that the Lyon was come by all his Greatness meerly by following the Advices he had given him, and which tended only to give him the Supremacy over the other Beasts, that he might govern them according to the Rules of Reason and Justice, for the advantage of the Publick; but that if he should depart from his Counsel, and govern according to his own Will and Pleasure, he would then become a Tyrant, and that no Obedience would be from thenceforth due to him. The Lyon believed this Information to be true, for that it was probable enough, there being so many Witnesses of it; insomuch that contrary to all the Rules of Right and Justice, and without hearing what the Innocent Hare had to say for himself, he declar'd him a Rebel and Traitor, and condemn'd him to loss of Life and Estate. But afterwards, inquiring more narrowly into the Matter, he found that his old Friends had dealt falsely by him, and that they had thro' Envy complotted the Death of his late Favourite, the Hare: At which he conceiv'd so great an Anguish of Mind, that

42 *The Lyon and his Friends.*

that in his old Age it brought him into a Weak and Feeble condition; at length he bethought himself, that to recover his former Health and Strength, he could make use of no Diet so proper as the Tongues of Parrots, the Brains of Foxes, and the Flesh of pamp'rd Apes, so that he instantly set himself to work, to contrive how to get them one by one into his Power; but they who knew best what they deserv'd, kept themselves in a Body together, and wou'd by no means be allur'd into his Den; and were continually contriving to prevent his designs by some Stratagem or another, and endeavour'd what in them lay to compass his Death.

EXPLICATION

By the *Lyon*, the Sages here understand a King by Birth, and who is in some measure Generous, and a Man of Understanding.

By *Parrots*, *Apes*, and *Foxes*, are meant such as are not contented, to get their Livelihoods by their own Labour, but endeavour by their Flatteries, Tricks, and wonderful Cruelties, to be luxuriously maintained by great Lords; and of this Nature most Courtiers are.

By the *Hares*, are understood Men, who are accusom'd to live in quiet on their own Revenue, without doing any prejudice to others, and who nevertheless have Travelled thro' many Countries, and have Seen, Read, and Heard, a great

Fab. 8. *The Lyon and his Friends.* 43

a great deal. These are the Men, who have fix'd to themselves certain Virtuons. Maxims, for the Conduct of their Lives, from which they will not recede, on Account of any Earthly Interest ; and such may not improperly be stil'd Anti-Courtiers.

BY this Fable, the Sages would represent to us, the Court of a King, and all the Managements and Intrigues of it, which we will thus shortly explain.

All who are Born of Kings, and who expect, when they come to Years of Manhood, to inherit the Crown, are from their Youth besieg'd by Young Men, who propose to themselves, no other Maxims, or Resolutions, than by all the means they can use, to ingratiate themselves, in the Favour of the Young Prince, hoping to receive from him, when he comes to succeed in the Throne, the Chief Places of Trust, and Profit in the Government, both for themselves, and their Relations. And for as much as Youth is generally heedless of the Present, and averse from Thoughts of the Future, but on the other hand, always ready to satisfy their lustful Desires, so none can sooner obtain their Favour and preserve it, than those who set the greatest Value on the Pleasures, to which they are addicted, and furnish them with the means, to arrive at the Enjoyment of them. Nay more, if any Young Courtier, be so Fortunate, as to propose to the Young Prince, any yet unthought of, or untasted Pleasure, and that he happen to take great delight in the Enjoyment

of

44 *The Lyon and his Friends.*

of it, such young Courtier, commonly becomes the First, and Chiefest of his Minions.

This is the Reason, that whatever young Princes either do or say, is extol'd to the highest degree, by these young Courtiers, and imitated by them. This is the reason too, that young Princes always follow the Dictates of their Lustful Inclinations, in Gaming, Dancing, Luxurious Eating, and Drinking, but above all, when they come to Man's Estate, in the wanton Embraces of the Female Sex; so that having pass'd their Youth in this manner, whenever their Old Father dies, they are wholly Ignorant how their Subjects ought to be govern'd. And having never had any Familiarity, or Conversation, with any others, than with the Companions of their youthful Pleasures, they promote them only to the Employments of greatest Weight, in the Government.

This Favour of the Prince, is the sole Idol, which these luxurious Ministers, both of the Sword and Gown, seek after and adore; and they are generally so Necessitous, that without it, they would fall into the utmost Contempt and Poverty. To preserve it therefore, they generally Stick at nothing, but constantly hold together, to keep the King in Ignorance, or, as it often happens, to imbibe him with an ill Opinion, of all such as stand in their way, in giving him better Advice, by laying some pretended Crime to their Charge. Moreover, that the Prince, may have no Eyes, nor Ears, but theirs, they generally keep him shut up, and, as it were, invisible to other Men; and thus

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Feb.8. *The Lyon and his Friends.* 45

thus betray and seduce their Master ; nor is it in his Power, to protect himself from it.

Instances of this are frequently seen, whenever by accident, a Man of Virtue and Understanding happens to be employ'd in any Great Office at Court, by means whereof he comes to be Familiar with the King, and to have a large Share in his Favour, till at length the first Favourites of the Prince, growing Jealous of the Interest of this New Comer, and that it will be a Check to their Greatness, join together to calumniate him, and to give to his Virtues, an Appearance of Vice: Then that Wretched King, whose Court is fill'd only with Persons, that hate, and accuse that worthy and good Servant, thinks he does very well in Believing many, to the Prejudice of one ; and accordingly delivers him over to Justice, where he is Convicted of High Treason, and put to Death, and all his Friends, are not only Banish'd from Court, but even out of the Land.

But if this King be not wholly Stupid, and Blind in his own Affairs, he will in time discover, that these his Favourite Minions have betray'd him, and that his common Subjects, look on him, no otherwise than as on a Tyrant, for having deliver'd up the good Statesman, to the Malice of his envious Rivals, who even themselves, when they come to discover the Kings coldness towards them, will join with the Rising Sun, and secretly contrive the Death of their old Master. So that at length such Kings, finding that they are become the Hatred of all their Subjects, and not knowing

ing whom to confide in, having been betray'd by those, on whose Fidelity they most depended, will at length end their days in a wretched anxiety of Soul, expecting each moment a violent Death. It would be wholly needless to strengthen this our Argumentation by Examples, since they are to be met with in great Numbers, not only in the *Greek* and *Roman*, but even in the modern Historians, who treat of the Courts of Kings and Princes. We will therefore only add, That the true intent of this Fable is to teach us, that Ignorance and Vice reign so much at Court, that all Knowledge and Virtue is banish'd from thence, and driven even out of the Land.

F A B L E IX.

The Stag, the Horse and his Rider.

A Jolly Horse, who had never yet been Back'd, was feeding in all freedom in a grassie Plain, and observ'd that a Broad-horn'd Stag was grazing by him; and tho' he had no reason to fear, but that the Plain would produce Grass enough for them both, and that he had this Advantage over the Stag, that he might find his Food in the Thickets or Woods, where the Horns of the other would not permit

permit him to look for his; yet desiring to
 have both Plain and Woods to himself, he
 besought a Man to get up on his Back,
 and to pursue and kill the swift-footed Stag:
 This the Man readily consented to, but
 told the Horse, that, for their greater ease
 and pleasure, it would be necessary for him
 to be Bridled and Saddled: The Horse,
 hoping the more certainly to kill the Stag,
 and thereby to range sole Lord and Master
 over all the grassie Soil, willingly yielded
 to it, and open'd his Mouth to receive the
 Bit, and offer'd his Back to the Saddle:
 Thus they pursu'd the Stag, and the poor
 Beast was caught and slain: Then the
 Horse, believing that his Rider had ob-
 tain'd his ends as well as himself, desir'd
 him to alight and ease him of his heavy
 weight; but he answer'd him, That he had
 not kill'd the Stag only for his Interest,
 but to make himself merry with it among
 his Friends; and that he must be contented
 to carry him and the Stag too home to his
 House: The Horse, tho' loth, was forc'd
 to do so, and then desir'd the Man a second
 time to get off his Back; but he reply'd
 again, That he must carry him to fetch
 some Bread to eat with his Venison; add-
 ing withal, that he now saw, how ser-
 viceable a Beast a Horse was to Man, ei-
 ther for carrying or drawing their heavy
 Burdens,

Burdens, but that they were chiefly necessary in Horse-mills; and that in short it was very reasonable that Beasts should be tam'd, and taught to obey Men. Upon this the Horse began to kick and sling as he had been mad, thinking to throw his Rider, but he sat fast in the Saddle, and ply'd him to furiously with Whip and Spur, that the Horse was forc'd to submit, and suffer'd himself to be harness'd in a Horse-mill, where ever afterwards he was kept to hard labour, and had no more Food allow'd him, than what that Man, his then Master, thought fit.

EXPLICATION

THE Ancients teach us, that by the *Horse* and *Stag* in this Fable, we are to understand two considerable Inhabitants, or Magistrates.

By the *Grassie Plains and Woods*, a Republick, where the Inhabitants may live in all Liberty.

By the *Horseman* or *Rider*, a Man of Power, who was appointed to Command as General for one Campaign.

By having a *Rider* on his *Back*, and by being compell'd to go into a *Horse-mill*, to live in Slavery.

AS that Self-love is well-grounded, which stirs Men up to a desire of being well-esteem'd and spoken of by others; and as good Reason

Reason teaches us, that the surest way to arrive at that end is to employ all our Power in doing Actions worthy of Praise; so it is no less evident, that the Ambition which produces such noble Fruits, is a very laudable Virtue.

Moreover, as the Lust of Power, that proceeds from a perverted and mistaken Self-love; is often represented to us under the Name of Ambition; so the Persons who thirst after Rule and Dominion over others, willingly cloath themselves with the Mantle of Ambition, and while they imperiously do mischief to others, and by Consequence to themselves, they are certainly Men worthy the last Contempt and Scorn. But forasmuch as this Fable shows the Wrongs which those who seek after Power, generally do to others as well as to themselves, it will not be amiss if we enlarge a little in the Explication of it.

A Man whose Ambition is grounded on Right and Justice, is content and satisfi'd in doing Actions worthy of Praise, and may well expect that others will judge and speak of him according to his Deserts: But if it should happen otherwise, yet his own Conscience will serve him instead of a Thousand Witnesses, that he has squar'd all his Actions according to the Rules of Honour. And if he afterwards find more Persons, who together with him will dare to tread in the Paths of Honour and Virtue, the greater satisfaction he will take in his own good Actions, and be the more incourag'd in the pursuit of his honourable Career.

On the contrary, a Man Ambitious of Power and Rule only takes delight above all things in lording it over others, and always envies his Betters, and hates his Equals; not that either of them have deserv'd it at his hands, but meerly because they are his Betters or his Equals: He despises the Checks of his own Conscience, and whatever other Men think or say of him, provided they dare not go about to lessen his Greatness.

And as the Lust of Power is not grounded on Reason and Conscience, but on Violence and Deceit, and always accompany'd with Envy and Hatred; so the Persons possess'd with it are always born down the stream of their unruly Passions, either to lessen or destroy their Betters or their Equals, and to that end often employ means that are indeed prejudicial to those that stand in their way, and oppose their growing Greatness; but that withal, instead of advancing them to any higher degree of Power over their Betters, or their Equals, are on the contrary fatal and ruinous to themselves.

This we daily see happen, not only among Men consider'd in particular, but chiefly in free Republicks, where some ambitious Rulers, not satisfi'd with giving their Votes in the Assembly of the States together with their Brother-Rulers, and not consenting to be determin'd by the Plurality of them, as the Constitution of the Government requires; but desirous to carry all before them according to their own will and Pleasure, make separate and secret Cabals with some other disaffected Members of the Common-wealth, with whom they ingage them-
selves

Fab. 9. *and his Rider.* 31

selves by Vows and Oaths, to call in and set up some Foreign Lord over them, by means whereof they will compel the other Senators, either to give their Votes according to their desires, or else expel them from their share in the Government, and put them to Death. And we likewise daily see that such ambitious Rulers, thinking they have gain'd their ends by setting up such a Head, find to the contrary, that by their villanous Practices, they have sold their Liberties, and given themselves up to be eternal Slaves to their new Lord, whose Will they must obey in all things; and never, as before, enjoy the Privileges of a free Republick. In short, we take the Design of this Fable to be only to teach us, That an ambitious Ruler is truly a *Horse*, who may indeed take a *Rider* on his Back, and run down a *Stag*; but then he must expect to be for ever Subject to that *Rider*, or doom'd to eternal Slavery in a *Horse-mill*.

F A B L E X.

The Fly and the Ant:

A Fly said thus to an Ant, whom she met in the Summer. Thou art for certain a poor and despicable Beast, who, tho' thou hast Wings to fly on high, yet like a mean spirited Wretch, creep'st always on the Earth, and labour'st hard to get a for-

did Livelihood, eating only a little Corn, and drinking nothing but Water: I, on the contrary, soar aloft, and without any labour take my place at the most costly Feasts, where I feed on the most delicious Morfels, and drink from gold and silver Vessels the most exquisite Liquors: I sleep in purple Beds, and there kiss the ruddy Cheeks of the most beautiful Women. To which the Ant Answer'd: Full dear thou pay'st for all the Delights which thou enjoy'st by living as thou dost, in continual dread of being crush'd to pieces, by Fans and Fly-flaps, of being caught in clammy Sweets, or drown'd in feasting Bowls: But say the best that can befall thee, thy short-liv'd Days and Pleasures soon will end: When the first Winter comes, thou certainly must die, and leave for ever these mistaken Joys. These are the Thoughts that convince me how much my Happiness surpasses thine, and that make me and the dear Companions of my Labours, employ our selves with great Satisfaction and Content in hoarding up in the Summer a sufficient Quantity of Food to support us in Quiet and Security all the Winter.

EXPLICATION.

THE Sages tell us, that by the *Fly*, we are to understand a Man who lives in great Pomp and Luxury; or a Courtier.

By the *Ant*, a thrifty, industrious and laborious Man.

By the *Summer*, Youth or Prosperity.

By the *Winter*, old Age, or Adversity.

WHEN Men have once taken up a way of living suitable to their own natural Inclinations, they will in time take such delight therein, and be so accusom'd to it, that forgetting the Inconveniencies of it, they at first come to despise, then to hate, and last of all to deride all that live otherwise than themselves. This we generally observe to be true, in Men who by Nature are inclin'd to be costly in their Apparel, to be Luxurious in Eating and Drinking, and to live in the Enjoyment of the unlawful Lusts of the Flesh: For that sort of Life affords them such pleasure at first, that not reflecting on the ill consequences that certainly attend it in the end, but considering only that by thus satisfying their Desires, they oppress no Man either by Violence or Deceit, they will even from thence take yet greater Pleasure therein; till at length they arrive to that degree of Insolence, as to dare to boast of those Excesses, and despise all other Men, who maintain themselves by careful and laborious Thriftness; who are modest in their Apparel, temperate in Eating and Drinking, and who enjoy

only the lawful Pleasures of the Marriage-Bed; These they look on as Men of little Understanding, who know not how to live, and who by their rigid Virtue do little or no good, either to themselves or others. Their Contempt proceeds to Hate, their Hate to Derision; they cry out against them for a Company of niggardly and obstinate Fellows, who want Souls to enjoy Pleasures themselves, and as much as in them lies, hinder and disturb the Joys of others. But those Persons, who, likewise following the Bent of their natural Inclinations, have embrac'd a careful, laborious and near way of Living, and find their Account in it; take notice that tho' the others, by whom they are despis'd, hated and derided, enjoy a momentary Pleasure in the pursuit of their unlawful Desires, yet they impair thereby their Health, their Honour and their Estates; and when the first Adversity attacks them, are reduc'd to a State of double Misery, not knowing any longer how to live; being at once abandon'd by their old Companions in Debauchery, and asham'd to ask Relief from those whom before they contemn'd, hated and derided: and thus they soon meet with a miserable and wretched End. On the other side, it is also true that Men of temperate Lives are in a little time so accusom'd to that way of living, that it becomes easie and delightful to them every day more than other, especially when any Misfortune happens to them, as any temporal Loss, Sicknefs, or the like: For even then they remain the same Men still, and persisting in their way of living, soon recover their former Health, while the other luxurious Persons, unable to

Fab. 10. *The Fly and the Ant.* 55

ward the Blow, sink under the oppressing weight, and end their days in Misery and Shame.

But it is not only in Men of low Condition that we find this to be true, but particularly in Courtiers, who place their whole delight in soaring high, that is, in living in Pomp, Splendour and Luxury, while they despise, hate and make a Jest of all thrifty, careful and virtuous Men, whether of Quality, Burgers or Boors. And we see too that these Court-followers are, through this course of Life, unable to resist the first Shock of Ill-fortune, but continually faint beneath the Blow; while the others, whom they contemn'd, hated and scoff'd at, unmov'd at the Vicissitudes of Fate, with unshaken Minds withstand the worst that can befall them here below. How much better is it then to spend our days in Quiet and Security in a low Station, far remov'd from the glittering show of gaudy Courts, and to die at length with Honour, than to live a little while in all the Pomp and Luxury this World affords, and falling into Misfortunes which our own Imprudence has drawn upon us, to end our Days, like Beggars, in Shame and Misery?

To conclude, we take the sole Design of this Fable to be only to teach us, That luxurious, prodigal and vicious Men commonly contemn, hate and deride the Temperate, Thrifty and Virtuous; and that the first of them, after having liv'd but a little time, come to a shameful and miserable End; and that the latter, foreseeing their Fate, comfort themselves therewith, and aving liv'd many Days, end them at length with Honour and a good Conscience.

F A B L E XI.

The Ass, the Dog and the Master.

AN Ass, observing that his Master was very kind to a little Dog, who did him no Service but only leap'd up and fawn'd upon him, and that nevertheless he spoke kindly to him, made much of him, took him in his Arms and stroak'd him, gave him many a good bit from his own Table, while he, poor Soul work'd hard, eat but little, and was beaten much, resolv'd to follow the Dog's Example, in hopes to fare for the future as well as he; The next time therefore that his Master came near him, he leap'd up upon him, as he had often seen the Dog do before; But the Master, not wont to receive such rough Salutation from his Ass, and finding his weight something heavy, nor knowing how innocently the poor Creature meant it, fear'd no less than that he intended to kill him: He therefore call'd his Servants to his Assistance, who coming with Cudgels in their Hands, belabour'd the Ass full sore, and at length got him off. In short, they concluded, that too much

Fab. 11. *The Ass, the Dog, &c.* 57

much ease had made him restiff, and therefore to take him off from his Mettle, they loaded him with heavier Burdens than before, and at length sent him to the Corn-mill, where he ended his days in great Shame and Sorrow, the Laughing-stock of the Dogs and other Asses.

EXPLICATION.

BY the *Ass*, the wise understand a Man Naturally very laborious.

By the *Dog*, a Man fit to get his Livelihood by fair Words and Flattery.

By the *Master*, a Man in better Circumstances than those with whom he converses: And particularly a King or Prince.

Nature has given to all the Beasts, a particular Instinct, that teaches them how to support themselves, and propagate their several Kinds: But, besides this Benefit of Nature, God Almighty has indow'd Man with Reason, that enables him to judge what he is qualify'd or not qualify'd for; And if they make an ill-choice they are sure to be miserable as long as they live. They are oblig'd therefore to examine themselves well, and accordingly to embrace or reject such a way of living, as is most suitable to, or averse from, their natural Inclinations.

But they ought particularly to be very careful not to make Choice of such a Method of life, as is wholly repugnant to the Dictates of their Nature, or to the Manner of their Education.

tion. And this not only because when Men act according to their own natural Dispositions; they act with much more inward Satisfaction, and therefore much better, than when they act in opposition to their innate Inclinations, and consequently by Compulsion and Force. But also, for that the notorious difference between the new Choice they have made, and their former way of Life, draws the Eyes of all Men upon them, and makes them narrowly watch for all the false steps which these unqualifi'd Novices make in their new Course of Life. And so great is the Malice of Men now-a-days; that they never take the good Will of these incapable Persons for the Deed, never make their Observations with Design to lead the Wanderers into the right way, or to shew them a better; but merely with intent, as much as in them lies, to make them go yet more astray, that so they may have greater reason to deride them, and a fairer Opportunity of working them harm.

But that our Argument may not seem foreign to the genuine Intent of our Fable, we will lay down as a manifest Truth, that many particular Persons, nay, whole Nations may be found, who are naturally inclin'd, more than other Men or Nations, by their Words, Behaviour and Actions, to give Pleasure to others, but not Profit whatsoever. And that on the contrary, there are many particular Men, nay, Nations intire, who take delight, in doing solid Good to others, nor is it in their Nature to procure them any insignificant delight. And if the Men who are by nature Serious, Pensive and Dull, endeavour to imitate the Gay, the Airy and the Frolick-

Frolicksome, they will get nothing by it but Derision and Scorn. Instances of this Truth are frequently seen in the Courts of Kings and Princes, whose Minds, from their Infancy, are so taken up with idle useless Pleasures, that they even loath the Thoughts of Serious and useful things, and the Persons that propose them to them. Insomuch that when any sober thinking Man, contrary to his Nature, plays the gay and flattering Courtier, he is sure to be derided for it, and will laugh himself from Court.

Thus we see that the *French* are naturally of a Humour to divert whole Companies, particular young Ladies, Kings and Princes, with their trifling Prattle, or things of no solid use in the World; which nevertheless serve to ingratiate them with many Ladies and effeminate Kings and Princes. On the contrary, the *Dutch* are inclin'd to discourse of useful and profitable Things, but if in Conversation they pretend to be Witty, or at Court to play the gay and frolicksome Courtier, they do both with such awkward Grace, that they will certainly be laugh'd out of the Room.

We take therefore the only meaning of this Fable to be, that none can continue long happy in any Station whatsoever, save those who endeavour to live according to their in-born Inclinations, or according to what their Education and a long Custom has qualify'd them for: And that whoever makes choice of a Course of Life, repugnant to what his natural Disposition has inclin'd him to, will certainly meet with much Shame and Sorrow.

F A B L E XII.

*A Woman Praying for the long Life
of Dionysius the Tyrant.*

AN old Woman, praying openly for the long Life of *Dionysius* the Younger, Son of the Elder of that Name, who had made himself Tyrant of *Syracuse*, was punish'd for so doing, as if she envy'd the Welfare of her own Country, and set at nought the Sighs and Groans of the poor Inhabitants, who were grievously, and more than ever oppress'd by the Son's Tyranny: For she, and every one knew that *Dionysius* pass'd his days in Gaming, Drunkenness and Whoredom in the Company of the vilest of Men; and that, to carry on his Debaucheries without any disturbance, he had kept himself shut up in his Palace with the Lewd Companions of his Disorders 90 days together, in the mean while sending out Orders to prosecute all the Honest and Worthy Inhabitants, that freely spoke of him as he deserv'd, and who would not defile themselves with his Impurities; laying to their charge, that they

Fab. 11. *A Woman Praying*, &c. 61

they were seditious and obstinate Fellows, who had spoken ill of the King, and therefore were worthy of Punishment: But the old Woman answer'd; when I was young, and by consequence knew not that the Succession or Change of Monarchs and Sovereign Lords was always the occasion of more hurt than good to the Subjects, and that here at *Syracuse* no relief was to be expected for the common Inhabitants, but by setting up a better and free Government; then I, and many of my good Neighbours with me, pray'd for the Death of the old *Dionysius*, who had enslav'd our free Republick, and govern'd all at Will: But when I thought that in his Death we had obtain'd our Wishes, I find him succeeded by his Son, who uses us ten times worse than the old *Dionysius* did: I therefore am afraid of a third, and believe that in all conquer'd Countries seldom come young Kings better than the old; but generally such as more and more oppress and rob the Inhabitants of their Liberty.

EXPLI.

EXPLICATION.

THE first Kings who began to reign over Countries or Cities that before were free, receiv'd their Sovereignty, either from the free Choice of the Inhabitants, or obtain'd it by Force and Deceit. And tho' no Man was ever elected to be Head of a Republick, but on Account of some Qualifications that had been seen in his Ancestors, and which he was believ'd to inherit, and that the Inhabitants doubted not but he would employ his Power more to their Welfare and Advantage than his own, yet they have generally found themselves deceiv'd therein.

The like too we always find, whenever any Man thro' Force or Craft, or as it almost always happens, thro' both, sets himself up to be Head of a Republick. However, both those Chiefs are alike in this, that they never attain to the Sovereignty, when by reason of Nonage, or an ill Education, they are unfit to bear Rule over others; but when they are come to Years of Manhood, and either have given Proofs of their Capacity already, or do give, by subverting the Common-wealth.

From thence therefore it proceeds, that they can and will govern, without suffering themselves in any wise to be govern'd by others; as likewise that they not only know what they themselves have either lik'd or dislik'd in other Kings and Princes, but also, for as much as they have been Subjects themselves, they by consequence likewise know, what the Inhabitants

Feb. 12. *A Woman Praying, &c.* 63

tants, who must obey, are inclin'd to, or averse from.

Besides, Men who set themselves up to rule over a People, who have long been Free, and who for that reason will not readily submit themselves to Slavery, know too very well, that *One* who Rules *Many* is at best but a precarious Ruler, and can govern no longer than the *Many* are pleas'd to submit : It behoves therefore such first Chiefs or Kings to be very cautious how they put to Death or banish any of the considerable Inhabitants, who stickle most to recover the lost Freedom of their Country, unless it be under a very specious and plausible Pretence of Justice and Right. Let them be very careful too, that while they go about to chouse the People of their Liberty, and compel them to submit to Kingly Sway, they alledge some great Benefit that will thence arise to the Common-wealth, and that they accept of the Sovereign Power only to advance that End ; and because it is confer'd on them by a plurality of Votes. For whenever the first Chiefs or Kings throw off this Mask, they will soon be de-
boil'd of their Royalty.

But to the end, that the Sons of such Tyrants may not be inflam'd with the like Lust of Power, whereby their Parents have enslav'd a free Republick, and even in their Fathers Life-time, either thro' Violence or Deceit, snatch the Scepter from their Hands, they are oblig'd to bring them up in Ignorance, Dissoluteness and Luxury ; so that when they come naturally to succeed their Fathers in the Sovereignty, they are for the most part so Stupid and Arrogant, that they
neither

neither can nor will take the care of the Government on themselves, but instead thereof trust the Helm of Affairs in the Hands of some of their Courtiers, while they, mean time, are wholly intent on satiating their sinful Lusts. But yet both they and their Courtiers are in some measure kept in awe with thinking that the Love of Liberty is not wholly extinct in the Hearts and Minds of the Common People, and that the most considerable among them must either be put to Death or die a Natural Death before such Chiefs, Kings and Courtiers can in full security make their Royal Villanies pass upon them as so many Virtues. But when the third Succession is mounted on their Throne, they and their Courtiers meet no opposition in the pursuit of their shameful Lusts; and having no Resistance to fear from the Hands of the Common People, who are now enur'd to Slavery, they proclaim aloud that they are not liable to the Laws like them, whom they pretend to a Power of loading with Impositions and Taxes at will, and that their Lives and Fortune are theirs, to dispose of both as they think fit.

And this is what this Fable properly teaches us. For *Dionysius* the Elder of *Syracuse*, being from a brave Soldier only advanc'd to the Charge of Captain General, or Commander in Chief of an Army of the Republick; found the Means, during an unfortunate and bloody War with the *Carthaginians*, so to ingratiate himself and gain the Hearts of the Common People and Soldiers, and to so blacken the Reputation of the other general Officers of the Army; that the Republick, laying them aside

Fab. 12. *A Woman Praying, &c.* 65

gave him full Power to carry on that War as he thought fit without any Controul. Having obtain'd this, he gave out, that some Persons, envious at his Greatness, design'd to murder him, and therefore that it was necessary for his own security, to have a Guard of 500 Men; which he having accordingly taken, by means of them and of some Foreign hir'd Troops, that were in his Army, and whom he had likewise gain'd, he compell'd the Republick of *Syracuse* to be obedient to his Will in all things for the space of 38 Years; during which time he fell into several great Difficulties, but by his Address and Courage surmounted them all.

Mean while he gave still an Education to his Son, *Dionysius* the Younger, that when he came to succeed his Father in the Government, he was altogether incapable of it; and having liv'd the space of ten Years in all Dissoluteness, oppressing the *Syracusians* with unheard of Tyrannies, he was first by the Honest *Dion*, and afterwards by the Virtuous and Fortunate *Timoleon*, compell'd to fly the Country, and *Syracuse* was again restor'd to its former Liberty.

To conclude, the old Woman, mention'd in this Fable, who had liv'd a great while in the World, having no Grounds to hope that the Republick would be restor'd to its Freedom in the Days of the second *Dionysius*, who was a greater Tyrant than his Father, and who, she knew besides, had a very Vicious Son, had great reason to pray for his long Life, lest that he should oppress them more than his Father had done before him.

F A B L E XIII.

The frog and the Cow.

A Young Frog, being on a sudden grown to an unusual size, and bigger than the old Frogs, measur'd himself one day with them; and out of a Self-love that is common to all Beasts, began to suppose that he was of a Nature different from that of all other Frogs: And his Conceitedness arriv'd to that degree, that at length he fancy'd that he should in time be as big as a Cow, if he took care from day to day to stretch out his wrinkled hide with all his Might; having therefore blown himself up as much as he could, he inquir'd of the lesser, but old Frogs, if he were not grown to be near as big as a Cow? But they, who by remaining in the common Station of Frogs, had likewise retain'd the Sense that is common to them, answer'd and reason'd with him very wisely, shewing him, that tho' he should be so fortunate as to succeed in his attempt, yet it would be much better and more Honourable for him, to continue the greatest among the Frogs, than to become the least among the Cows.

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Cows: That he, by aiming at things that were very difficult, nay, impossible for him to attain, run the risk of his own Destruction: And that he was yet so short of the Cows size, that with all his puffing himself up he could never arrive to it, but might indeed blow himself till he burst. The great young Frog, having heard these Reasons, believ'd that the little old Frogs, had spoken thus to him out of Envy, and meerly to prevent his farther Greatness: he therefore continu'd to blow himself up, and that with so much Vehemence, that at length he burst himself with blowing.

EXPLICATION.

BY a *Frog*, the Sages have understood, a Man born and brought up in a mean and low Condition, as Peasants, Labourers, &c.

By a *Cow*, a Man born and educated in a very high Station.

By the *Little Frogs*, the needy Friends and Relations of such as are grown Great on a sudden,

By the young *Big Frog*, a Man meanly born, and Fortunate from his very Youth.

SO great are the Weaknesses and Imperfections of Men, that they never find themselves in any Station, to which nothing is wanting. Besides, we readily perceive the Wants and Inconveniences of our own Condition, but

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observe not so well those of the Conditions of others : And this is the Reason that we are eternally labouring after Change, without ever being at Rest. But since the best choice of Change is that which is grounded on most Knowledge, and since we have most Insight into the Advantages or Disadvantages of those Stations that have most Relation, and are nearest to our own, it from thence follows, that the pitch of Humane Prudence consists in Labouring after no State of Life but by degrees, that is to say, after that which is next to our own, which we have most Knowledge of, and that pleases us most : For as the greatest pleasure Men are capable of here below consists in never being disappointed in their Hopes, but continually obtaining their Desires in the pursuit of Greatness, so there are no surer means of attaining that end, than by mounting step after step to it ; in like manner as we daily see Men with great ease climb up to the top of a Ladder.

We likewise daily find, that Men, whose Good Fortune has lifted them above their Equals, commit a great Folly in not hearkning to the Advice of their Wise and old Friends, when they counsel them to consider well on themselves and their Conditions, not to reach at any thing farther, than what seems to offer it self, and fall, as it were, of its own accord into their Hands. And such Counsel is grounded on these solid Reasons ; namely, partly to avoid the Envy of their Equals ; and partly lest these Favourites of Fortune, endeavouring to climb yet higher, should miscarry in the Attempt,

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tempt, and so not only lose the Pleasure they took in their first Success; but likewise lay the Disappointment so much to Heart, as to languish and die for Grief and Regret. And tho' these sorrowful Accidents are so frequent, that every Man ought to be convinc'd of the usefulness of such Advice, yet for the most part it is neglected or despis'd. For this Advice, how sound and safe soever it be, is generally not receiv'd by such, as are grown giddy with a constant Course of Prosperity, and therefore verily believe themselves to be wiser than other Men: And these are they who in the hot pursuit of farther Greatness often overtake their own Ruin. This Folly is chiefly seen in Men who are born in a very low and mean Station, who come to encrease their Wealth above measure, by means of some Employment or Commerce, which they afterwards despise; and, hoping to gain more Esteem in the World, and to make greater Profit, take some new Employment or Business in hand, which has no Relation with their former, and to which by Consequence, they are Strangers; insomuch, that executing it without Skill or Knowledge, they many times therein find their own Destruction.

But a much greater Folly than this is sometimes committed, when Men, who at first were poor Handy-crafts-men, and happen'd to thrive by their Labours, take up some Trade, to which their first Business naturally led them, and happening to be Prosperous in that too, then set up to be Merchants of those Wares, of which their Handy-craft gave them some knowledge,

and by so doing might live with great Content and Delight in the Sation of Wise, Careful and Laborious Citizens; But, possess'd with foolish Ambition of rising yet higher, and presuming that they might live like Gentlemen, and be esteem'd and honour'd as such, if the King or Prince would bestow on them the Title of Squire or Knight, they come to purchase in their own Country some Lordship, to which great Priviledges are annex'd, not reflecting that the esteem which they hope to gain thereby will be given only to Men of a good Descent, and whose Predecessors have enjoy'd plentiful Estates, and born Employments of Honour in the State: Not considering besides, that Men are naturally inclin'd to envy the Fortunate, especially such as have lately got the start of their Equals; and lastly not sufficiently weighing, that tho' the Envy of our Inferiors and Equals may perhaps be born with, yet the Envy, Dis-esteem and Ill-will of our Superiours cannot be supported without many great Inconveniencies to such up-start Gentlemen. So that finding themselves envy'd by their Fellow-Citizens, disrespected by the ancient Gentlemen, and hated by both, they often think to prevent or get the better of that Envy, Neglect and Ill-will, by liberal and expensive House-keeping, and particularly by making great Entertainments to receive the ancient Noblemen who come to see them; However we daily find that such new Gentlemen are but the more hated and derided by the old, even when they eat their Meat and drink their Drink or receive other Civilities from them.

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these Up-starts are thereby commonly ruin'd, and being ruin'd, become a Jest to the others, who look on them with no other Compassion, than only to wish, that Death, their sole Relief, may soon end their Miseries. But say, that while they live, they could support and carry on this costly way of Life, yet they will not fail thereby to entail on their Children the utmost Poverty and Want.

In short, this Fable is design'd to instruct us, that Men of low Condition, who of a suddain come to be great, ought to follow the Advice of their old Friends, who counsel them not to be Ambitious of too much Greatness, for that, in so doing, they will certainly find their Ruin.

F A B L E XIV.

The Goose and the Parrot.

A Goose, who with Care and Trouble, but in full Liberty, got her Food in the Water and on Land, and that was grown Fat with it, was nevertheless dissatisfi'd with that way of Life, when she saw by accident in a great Man's House, a foreign Bird, hanging in a gilt Cage, and who was there plentifully fed with Wine-sops and other Delicacies, and

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drank his fill of the best Liquors. She therefore stirr'd up all the Geese of her Family to go in search of so desirable a Change; and they, encourag'd by her Perswasions, went to Court with her, and there suffer'd themselves to be taken: The Common Geese were distributed among the particular Courtiers, but she, as their Chief, was brought to the King, who made her be put into a Cage, and gave Orders that she should be fed as the Parrot was, but on Condition that she should learn to talk like him; and that if she were negligent in Learning, she should be severely punish'd, even with Death. But when she found her self in the Cage, and the door shut upon her, she began to reflect that she was a Prisoner, and that she was wholly incapable of learning to talk like a Parrot; from whence she concluded that she should soon become a laughing Stock to those more knowing Birds, and not continue long in the King's Favour: So that that she began to sweat for fear, and continually wish'd in vain to recover her former Liberty. Inſomuch that, fully convinc'd of her Errour, and vex'd to the very Soul that the other free Geese, by following her Advice were come to be Slaves, she fell into a Consumption, and came to a miserable Death.

EXPLI.

EXPLICATION.

THE Sages tell us, that by the *Fat Goose* in this Fable, is meant a Rich Peasant or Tradesman, or a Magistrate in a Free Republick.

By the *Parrot*, a Courtier, and by the *gilt Cage*, a King's Court.

WHEN any good Fortune happens to us, as Increase of Wealth, Honour and the like, we at first take great joy and satisfaction in the Enjoyment thereof, and seem to set our Hearts at Peace, as if we were fully content with our Condition, and had no farther happiness in View: But after we have been a little while accusom'd to it, all those Joys vanish, and there scarce remains in us the least Remembrance of the vast Delight we took in the Acquisition of our Happiness, which we have forgot to value according to its intrinsick Worth. On the contrary, when we are attack'd by Misfortunes, and meet with ill success in our Affairs, we are not only dejected and cast down for the present, but the Remembrance thereof remains long with us; we are apt to over-rate the Ills have fallen upon us, and our tormented Thoughts are daily labouring to invent means to recover our former Station, or to advance our selves to better.

This is the Reason that a Rich Peasant thinks much of the hard Labour and Inconveniences that attend him in the Tillage of his Land, but, on the other hand, never reflects, nor knows how

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to value according to its worth ; how great a happiness it is, to depend only on his own Care and Diligence, and on the Blessing of God upon his Land and his Cattle : This it is that makes him desirous to be a Citizen, and he is no sooner got to be so, but he begins to feel and be sensible, not of the Safety and Advantages, which Citizens, as well in times of Peace as of War, enjoy above those that live in the Country, but of the great uncertainty of Tradesmen's Gain, of the Expensiveness of a City-Life, and how careful and sharp he must be to protect himself from being Cheated and Wrong'd by those, with whom he must always have Dealings, in order to the carrying on of his Trade. This makes him believe that he has great Reason to endeavour to live on his own Revenue ; but when he has taken up that sort of Life, he soon is sensible of the Inconveniences of it, and is at a great loss how to bestow his time, and therefore then only wishes to be employ'd in some business that he is capable of, relating to the management of some Church, Country or City : And if this happen to him, he then perceives how great a Slavery it is to comport himself in all things according to the different Opinions of his Fellow-officers, and that unless he submit to do so, he cannot act in his Employment. And from hence he concludes, that Courtiers, who have but one Lord to please, are much happier than he. If therefore he happen to live in a Government, where there is one Man of great Interest and Power in the Country, he will certainly endeavour to ingratiate himself in his Favour, by making a Sacrifice

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sacrifice to him, not of his own Estate, but first of some Privileges, and then of the Common Liberty of his Native Country; to the end that by thus setting him up as sole and absolute Lord over it, he himself may become the Master-Slave, and domineer as such over his Fellow-Slaves and Country-men. And if this Design succeed according to his wish, he nevertheless will soon be convinc'd that Peasants or Citizens, who are wont to live by their own Labour, to regulate their Expences according to their Gains, and to live in Peace and Quiet, conforming themselves to the Laws of their Country, are not by far so fit to keep up their Interest, and maintain their Favour at Court, by Cheating, Lying, and by a Prodigal, Luxurious and Vitious Life, as those who are born Courtiers, and who from their Infancy have been Educated with the Prince in all Vice and Immorality. Moreover, as he obtain'd the Prince's Favour only by making a Sacrifice to him of the Liberties and Properties of his Fellow Country-men, who before were free, so he will find, that when he has no more such Offerings to make, that Favour will from time to time grow cooler and cooler towards him; his Fellow Officers in the Government, nay, even the old Courtiers themselves, will look on him as a Traytor to his Country, and his Fellow-Inhabitants will openly despise and avoid him as such. Insomuch that he too late perceiving that a Peasant or Citizen is no longer esteem'd at Court, than while he is assisting to sell and betray the Liberty of his Country, and that his Favour there continues no longer than while he can be
Service?

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serviceable to the carrying on of that Villany, will from thence conceive so great an Anguish of Mind, as to die for Grief and Regret; leaving behind him an Example to all Men, that they ought, as much as possible, to make themselves happy, by resting contented in their Station, and not be eternally gaping after Change. And this is what the Sages intended to teach and deter us from by this Fable.

F A B L E XV.

The Boat-swains Tale.

A Certain Boat-swain, who was come from the *East-Indies*, reported, that he had been there upon three Islands; the first of which, tho' it was very fruitful and well-stor'd with Havens, was nevertheless inhabited by a very few People, and that they too were all under the Subjection of a learned Physician, who was sole Lord of the Island; and who, in consideration of the Care he took of the Sick, always inherited a certain part of the Estates, which, at their Death, they left behind them: So that it being his Advantage not to let his Patients be long Bedrid, he very narrowly examin'd them, to discover

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discover what their Disease was, but never fail'd to prescribe them to be let Blood, to Sweat, to take Purges and Vomits. And for that it would have been a great trouble to him to have visited all the Sick himself, he left the Care of that for the most part to his Servants, who were no less renown'd than he for their Skill, in that Art, and who likewise knew how to make the best Advantage of their Visits, and of the Drugs they deliver'd, as also of the Death of their Patients, as well as their Master: So that, what with one and what with th' other, many poor Souls in that Island, were pre-meditately made Sick, or Kill'd, or at best neglected in their Sickness, and but ill Cur'd. On the second Island dwelt several Famous Doctors in Physick, who were joint-rulers over it, and who, each of them in particular, liv'd on a certain Fee, and fixt Price, which, by a Statute made in a full Assembly of all the Physicians, they were permitted to take for their Visits, and the Drugs they deliver'd to the Patients; which Statute provided farther, that they should not make their Bills so large for those that Dy'd under their Hands, as for those whom they Cur'd. So that these Physicians, finding that they reap'd more Advantage from the Lives, than from the Death

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Death of their Patents, endeavour'd to keep them living as long as they could: But that their Science nevertheless might supply them wherewith to live at their Ease and Pleasure, they were continually advising the Inhabitants to take some of their Slops by way of prevention; and upon the least Indisposition they oblig'd them to Sweat, and to take Purges and Vomits: So that by living after the Advice of their learned and able Doctors, they were very Puny and Weak of Constitution, had continually some Ailment or another to struggle with, and liv'd not half so long as they would have done, if they had not follow'd their Counsel. But, on the contrary, the third Island, where there was not so much as one Physician, and where the Inhabitants took Care of their own Life and Health, by following the Rules which good Sense and common Experience taught them; was exceedingly Populous, and had none but hardy, strong and hale Inhabitants.

EXPL

E X P L I C A T I O N.

BY the *Physicians*, are meant *Rulers*.
 By the *Sick*, the common *Inhabitants*.
 By letting *Blood*, to Kill.
 By *Purging*, to lay *Taxes*.
 By *Sweating*, to lay *Subsidies* on all sorts of
Provisions.
 By *Vomiting*, Money taken up upon *Usury*,
 that must afterwards be repaid again with
 great Loss.

THE learned *Politicians* of Old could ne-
 ver agree which was the best Form of
 Government: To set that Question therefore
 in a true Light, we must first observe, that no
 Decision can be come to therein, unless we pre-
 ciously allow, that *Politickly*, or in Govern-
 ments, nothing can be said to be Good or Bad,
 which is *Prejudicial* or *Advantageous*, either to
 the *Rulers* or their *Subjects* in particular: For
 that were allow'd, then one and the self same
 thing, Ordinance or Law, that is *prejudicial*
 to the one, and *profitable* to the other, as it
 for the most part happens, must be said to be
 both Good and Bad together; which it were
 absurd to imagine; from whence it follows, that
 nothing ought to be allow'd to be *politickly*
 Good or Bad, but what conduces to the *Advantage*
 of the whole Community, that is, of the most part of the
Inhabitants of the State.

Now

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Now for as much as all Men are more desirous to procure their own Good, and avoid their own Harm in particular, than that of the Publick in general, or of other Men; so they commonly take that to be good or ill, which is so to them in particular, tho' the contrary thereof would be Prejudicial or Profitable to the greatest part of the Republick; and moreover, for that Men, when they come to be vested with the Power of the Government, cannot lay aside this natural humane Affection, it evidently follows, that that is a good Form of Government, where those who sit at the Helm cannot promote their own Interest and Advantage unless they take care to advance the publick Utility; nor avoid their particular Ills, but in avoiding likewise those of the Publick: And that, on the contrary, that is an ill Form of Government, where the Rulers cannot find their own Profit, but in the Detriment of the Publick, nor avoid their own Ills, but by oppressing the Commonwealth.

This being premis'd as a certain Maxim, any Man may easily infer, that in a Monarchical Government, where one Man may, if he will procure his own Profit, Ease and Delight, or to avoid his own Misfortunes and Disadvantages, at the Expence of the Publick, such a Man will not take care to promote the Welfare, or avoid the Ruin of his Subjects any farther, than in as much as he pleases or is averse from the one, or inclin'd to the other: From whence it commonly follows, that many of the Inhabitants leave the Country, and few Foreigners come to inhabit in it.

From

From the same Maxim, too it proceeds, that in Aristocratical Governments, each Noble in particular, following the Principle of Self-love, which is innate and common to all Mankind, will chiefly seek his own private Profit, and endeavour to avoid whatever is prejudicial to him, without any regard to the common People: And, on the other hand, in all occasions wherein the publick in general may be Advantag'd or Endammag'd, and one only, or but a few of the Members receive Profit or Harm, those Rulers, or the Plurality of them, will certainly find their own Advantage in the publick Welfare: From whence it also follows, that the common sort of People had much rather live under such a Government than under a Monarchy; and Experience teaches us that an Aristocracy is always more populous than a Monarchy.

Lastly, from the same Maxim it is, that in all Countries and Cities, where all the Inhabitants, who are capable of bearing a part in the Government, have a share in it, they all of them, by pursuing the same innate Principle of Self-love, which inclines Men to seek their own advantage, and to avoid whatever is hurtful to them, will truly promote the Good, and avoid whatever is prejudicial to the Publick: For that, in such a Government, the Majority of Votes, whereby all things are determin'd, depends on the major part of the Inhabitants: And this is the Reason that such Countries and Cities are so populous above measure. So that this is truly the best Form of Government; and the Aristocratical is either better or worse, in that it is

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compos'd of fewer or more Members, that is in as much as it more or less resembles a *Democracy*, and is more or less different from a *Monarchy*: For then the publick Good will be sure to be promoted, and the publick Ill avoided as much as possible.

Now tho' this Argument in general be built on Reasons not to be disputed, and that therefore it were to be wish'd that all would conform themselves to them; it is nevertheless evident that no Country or Community of Men can be met with, where one of the before-mentioned Governments are not already settled; and that the Situation of the Countries, the natural Inclinations, and old Habits and Customs of the Rulers and their Subjects, have commonly made so deep Impressions on the Minds of all the inhabitants, and are of so great weight with them, that no Force of Argument can prevail to make them change for the better; and yet Force never yet introduc'd a *Democracy*, but has always been wont to set up the worst sort of Monarchical Government, that is, an Arbitrary Sway. We could produce several Instances of this from the Histories of our own, as well as of foreign Countries; but that we judge it prudent not to dwell too long on a Subject so hateful to many, tho' of the greatest Importance to all, and therefore we shall cut short with this Fable, having already shewn the true intent of it.

FABLE XVI.

The Lyon, Calf, Goat and Sheep:

ONCE upon a time; a Lyon enter'd into Fellowship with a Calf; a Goat and a Sheep, and prevail'd with them to go a Hunting with him, to catch some beasts, who; as he pretended, had Eaten up the Grass; which of Right belong'd to them; During the Chase, the Calf, the Goat and the Sheep, were in great danger of being Wounded or Slain by the beasts they pursu'd, which the Lyon's great Strength exempted him from: They staid not off till they had taken a great deal of Game, and then the three harmless beasts divided the Quarry equally into four Portions, thinking that, as Justice requir'd, each of them should have his share of it; and that the Lyon, as their chief, would be contented with the first choice. But when, as their Superiour, he had taken the first Portion, he pretended that the second was due to him, as being the strongest of them all; and the third, for that he had taken the greatest pains

pains in the Hunting; and as to the fourth said he, whoever of you three is so presumptuous and silly as to pretend a Right to it above either of his two other Companions, I shall conclude that he is audacious enough to think himself a Match for me, and therefore from this moment I declare him my open Enemy. When these weaponless Beasts had heard the Lyon's Resolution, they, to preserve his Friendship and their own Lives, found themselves under a necessity of extolling his Injustice, and of seeming to be highly satisfy'd with it.

EXPLICATION.

BY the *Lyon* of this Fable, the Sages mean a Man who is wont to live on the Spoils of others.

By the *Calf*, the *Goat* and the *Sheep*, Men who are wont to lead innocent Lives, and to live on their own Revenues.

SO great are the Wants and Inabilities of Men, that they are often compell'd to make use of the help and assistance of others, to obtain what their Necessities require. To the end, they enter into Fellowships with one another, which in their beginning are always grounded on this Rule of Justice, That each of the Fellows, shall reap an equal share of Profit, and bear an equal part of the Loss.

proportion to the share he brought at first into the Common Stock, and according to the Care and Pains he has taken to promote the Advantage of the Society. Now that this may be observ'd, it is not only requisite, that express Articles in Writing should be drawn between them, and that there should be such a Likeness and Equality between the Associates, that none of them might be able to violate the Contract, or break those Articles with impunity, by taking the Profit to himself, and by laying the burden of the losses on his Fellows: But it is so necessary, that whatever Profit they make, should be equally serviceable, and of use to the whole Society; and that, if it be not alike useful and agreeable to all the Members, at least it ought not to be any ways prejudicial to any of them. If this were duly reflected on, we should not see so many unsuitable and ill-match'd Fellowships between Common People and Great Lords, between Merchants, Burgers and Peasants, with Kings, Princes, Nobles and Soldiers, whose Interests being always different, and sometimes directly opposite to one another, the Result of such Societies commonly proves fatal to the weaker Members of it.

And particularly we should never see, that free-Republicks, who support themselves by Tillage, Merchandizing, Fishery and Sea-faring, and who by consequence might live in lasting Peace, would join with Kings and Princes to delight in War, to keep an equal Balance between other States and Potentates; much less should they enter into Alliances to take any of their Countries or Cities, and to share them

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equally among the Conquerors: For come the best that can, and that such Towns or Countries should be Conquer'd and Divided equally among them, yet they would always be a great Burden to such Free-Republicks: Besides, such Victorious Kings and Princes, finding themselves in a Condition to do so, generally keep to themselves all that is Conquer'd at the Expence of the common Blood and Treasure, and thereby render themselves more formidable to the Republicks with which they were Ally'd; when finding then that they, instead of a weak Enemy which they had before, have now a strong one to cope with, are forc'd to give all up to those Victorious Kings and Princes, and at the same time must seem to be satisfi'd with doing so. And this is what is properly Figur'd to by this Fable, where the *Lyon*, who was wont to prey upon Flesh, on pretence that some other Beasts had rob'd the *Calf*, the *Goat* and the *Sheep*, who fed on nothing but Grass, of part of their Pasture, prevail'd with them to join with him in Hunting and Killing those Beasts, who could not Nourish them, but were a proper Food for the *Lyon*, and would make him Stronger, and by Consequence more capable of Hunting them.

FABLE XVII.

The Wolf and the Dog.

A Certain Wolf, who was pinch'd with Hunger, resolv'd to leave the Woods, and go seek his Food among Men: And upon the Road meeting with a Dog who was Fat and Lusty, he began to Curse his own Condition, that he, who was so like a Dog, had always shun'd the keeping company with Men, and concluded that the Dogs were much more happy than he, in that Men took so much Care of them: Besides, the Dog told the Wolf, that he was put to no Labour, but enjoy'd all that Ease and Happiness, only by Fawning on his Master, and coming to him whenever he call'd him, and concluded with advising the Wolf to leave his poor Condition, and to put himself into the Service of some Master; assuring him that if he did so, he would live as happily, and in as much Plenty as himself. These Reasons had almost perswaded the Hunger-starv'd Wolf to follow the Dog's Advice, but as he look'd narrowly upon him, he observ'd, that the Dog had but a little

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Hair about his Neck; he therefore ask'd him how he came to be so bald under the Chin? The Dog answer'd, that it was occasion'd by a Collar that his Master sometimes put about his Neck, and chain'd him up by. The Wolf, hearing this, reply'd: To be always a Slave, and sometimes a shackled Slave, only for the sake of being fed deliciously, is what I can never submit to: I choose therefore much rather to return again to the Woods, and live there, tho' Poor, in Liberty, than to Subject my self to a Master, to eat only what and when he pleases, and to have my Life and Death depend upon his Pleasure.

EXPLICATION.

BY the *Wolf*, is meant a Man accusom'd to live in Liberty.

By the *Dog*, a Man who is wont to live in Slavery.

ALL Men are oblig'd to procure their own Wel-fare and Happiness, to endeavour to better their Condition, and, as much as in them lies, to protect themselves from Death and to avoid falling into any Misfortunes; And we find in general that all Men are sufficiently inclin'd by Nature to attain those ends, but the measures they take in order thereunto are very different, nay, even contradictory to one another.

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ther, according to their several Educations and Ways of Life.

For Example; Men, who from their Childhood are imbu'd with this Principle, How Praise-worthy a thing it is to know more than others, and to endeavour, to the best of their Knowledge, to do good to all Men, as well as to themselves; and who moreover are fully convinc'd how happy those Men are who are not hinder'd, by any Authority or Power that others have over them, from putting those good Desires in execution; and how great a Satisfaction and Quiet it will be to their Consciences to have acquitted themselves therein like Men of Integrity and Honour; such Men, I say, will endeavour, to the utmost of their Power, to become learned Men, and to acquire the Esteem of others. And when they have for some time continu'd to tread in those Paths of Virtue, Honour and Liberty, they find such an inward Quiet of Soul, and so much Joy in their Conversation with other Men, that no contrary Allurements can seduce them to go astray, no Afflictions nor Adversities of this World are sufficient to deter them from that Peaceful and Pleasant way of Life.

But Men, who from their Youth have been accusom'd to hear all Virtue, Honour, Learning and Liberty held in Contempt and Neglected, and nothing valu'd but outward Greatness and corporeal Delights, are generally so abandon'd to Luxury and Lasciviousness, to Drinking, Gaming and other Brutal Enjoyments, that their lost Souls are never awake to think or act any Good: But, on the contrary, that

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that they may go on and support themselves in those sinful Delights, they make no Conscience to subject their innate Liberty and Freedom to other Men, and by Consequence are oblig'd both to do and suffer whatever they injoynd them; nor can these poor deluded Souls be ever prevail'd on to depart from that slavish Life.

Now tho' this difference of Inclinations be often found in the Generality of Men, consider'd in particular; yet it is more apparent when many are assembled together in Conventions of Church or State: For there we always find some Ecclesiastical and Lay-Martyrs, who despise all the alluring Poms and Greatness of this World, of which they are invited to partake, rather than renounce Almighty God, or betray their Country's Liberty: These are those worthy Patriots, and true Heroes who bravely defy the Threats and Persecutions of Tyrants, and who, for so doing, will live for ever in the Blessedness of God; nor will their Fame ever die in the Memories of good Men.

On the contrary, such Assemblies are always mix'd with many slavish detestable Men, who for a Mess of Broth, or to enjoy some profitable Employment, will sell their Birth-rights and falsely and trayterously betray the Freed Inhabitants of their Native Country, and give them up into the Hands of some one, either Ecclesiastical and Temporal Tyrant; and who for so doing, are held in perpetual Execration both here and hereafter, as well by God, as Men.

And thus we have fully explain'd the meaning of this Fable, where the *Wolf* was wont to live in Freedom, and to resist all the pursuits of Men. The Dog, on the contrary, was wont to be a slave to them, and by standing up on his hind legs, or sitting upright, to beg a bit of Bread, which his Master laid upon his Nose; which nevertheless the poor Cur was not permitted to swallow, till his Master gave him a Sign to do so: and besides, his Life or Death depended always on his Master's Pleasure.

F A B L E XVIII.

The Eagle, the Peacock and the Parrot.

THOUGH all the Birds acknowledg'd, and with reason too, that the Eagle was the swiftest Flyer, and the strongest of Body, Beak and Claws among them all, and that therefore they very willingly gave way before him; yet the Eagle, fearing that otherwise they would despise him for his Swarthy Feathers, and his crooked Beak and Claws, would not be contented, unless they would own him for the most Beautiful among them too: The Peacock, who had Reason on his side, would not submit, but persisted that he was fairer than

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than he: Upon which the Eagle instantly tore him to pieces; and then ask'd the Parrot his Opinion of his Beauty, and of his Treatment to the Peacock. To which the Parrot answer'd; that he himself was more Beautiful than the Peacock, but that the Eagle had finer Feathers than the finest Parrot that he ever saw, and that therefore the Peacock had justly suffer'd for his Temerity. The Eagle, pleas'd with the Parrot's Reply, gave him a Limb of the Peacock to pick, and made him his chief Chamberlain. So that the other Birds, seeing that the Eagle had put one to Death for telling him Truth, and Rewarded the other for telling him a notorious Lie, all with one accord Sung out aloud, That the Eagle was the most Beautiful of all the Feather'd-kind.

E X P L I C A T I O N

BY the *Eagle*, we mean a King or Man in Power.

By the *Peacock*, a Novice at Court.

By the *Parrot*, an experienc'd Courtier.

By all the other *Birds*, the common Inhabitants of a Country.

That

THAT Men in general are so covetous of Honour, that they desire nothing more in this Life, than to have their Names nois'd abroad for their virtuous and noble Actions, and that their Fame should continue even after their Death, seems in it self to be a Vanity, but is in Reality a great Incitement to Men, while they live in this frail and transitory Life, to imploy their utmost care and pains to do Actions worthy of Renown: But that the same Men are offended in the highest degree, when their failings and imperfections are taken notice of, tho' it be done on no other Design, than that they might learn to know themselves, and correct their Errors for the future, is indeed a great weakness, but not that which the Sages intended to expose in this Fable, where a far greater Imperfection is laid before us, and which is not to be met with, except only in Men in the highest Stations and Conditions; Namely, that many Men being carry'd away with a perverse desire of Honour, otherwise call'd Ambition, do all they can to exalt themselves above others, who are truly their Equals; and tho' from time to time they attain to what they aim, yet they are not satisfi'd therewith, and can never be at rest, till they are mounted to the highest pitch of Power and Authority over their fellow Inhabitants, and that they have so secur'd and rivetted themselves in that Station, that it will be very difficult for the others to bring them down from it, and to reduce them again to their private Condition.

And

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And for as much as they cannot attain to that height, but by creating to themselves from time to time more and more Enemies of those whom they injure, and whose Heads they mount over; so have they then very little, nay, less Reason than before, to be at Peace and Contented: Moreover they then begin to reflect, that all the other Inhabitants, as well as themselves, are valu'd and esteem'd only for their virtuous and honest Actions: Insomuch that, growing Jealous thereat, and fearing to be excell'd therein by others, they begin to nauseate Truth and all Virtuous Deeds, to pursue unlawful Pleasures, and to endeavour to make others stand in greater awe of them, by doing, or permitting to be done, things which the other Inhabitants could not act without Punishment, as being contrary to the known Laws of the Land: And in this it is that their supreme Authority and Power is chiefly visible above that of the other Inhabitants.

This therefore is the Reason that some Kings and Princes ingage themselves by the most sacred Oaths, and afterwards perfidiously break them. This is the Reason that they often put to Death the Innocent and Guiltless, not only to confirm and strengthen themselves in their ill-got, usurp'd Authority, but even for their Sport and Pleasure. This too is the Reason, that some Kings and Princes imagine that they enjoy greater Pleasure in unnatural and unlawful Lusts, or in the Embraces of another Man's Wife, than of their own, or of a single Woman. This is the Reason of the extravagant and useless Expences of their Tables, their Stables, their
Build-

Buildings, and the like; to support which they continually fleece their Subjects, and load them with heavy Taxes, that they are not able to bear. This is the reason that the new Courtiers of such Kings and Princes, who will be telling them Truth, are put to Death for their Sincerity; and that the old and experienc'd Courtiers, who make it their chief Endeavour to extol their Masters to the highest for things that deserve the greatest blame, are generally rewarded for so doing. This, lastly, is the Reason that all the common People praise and magnifie their King or Prince above measure, for Actions, which, duly weigh'd, would be found to merit their highest Indignation and Repentments.

In short, in all Kingdoms and Principalities there are some *Eagles*, who will be held in Veneration, not only for their real strength, but also on account of their pretended Beauty; and some *Peacocks*, for not doing so put to Death, and some *Parrots*, for doing so rewarded; while all the lesser Birds sing, *Amen*.

FABLE XIX.

The Frogs and the Piece of Timber.

THE Frogs, having liv'd a certain time in full Liberty, each of them in his turn, being Head or Chief of the general Assembly, where all of them, in full Freedom, gave their Votes for the common Welfare, found that their Chief was not respected enough by the others, to cause good Order to be observ'd in their Assembly, nor to carry it on without Confusion; They therefore pray'd to *Jupiter*, that, as he had already done to other States, he would be pleas'd to give them a King, to govern them in all Equity: Upon which *Jupiter*, believing that they were not so void of Sense as to desire any other King, than such a one as might do them Good, but could do them no harm, threw them a Piece of Timber into the Water, where, sporting in the Sun, they might warm and divert themselves, and under the Protection of their new Sovereign, hold their Assemblies without any Disturbance, and out of Danger from the highest

highest to the lowest of them, of being surpriz'd or trod to pieces by any Beast whatsoever. But the Frogs were not satisf'd with him; they must, forsooth, have a Chief that could destroy their Enemies; they therefore betake themselves again to Prayer, and desire *Jupiter* to give them such a one; the God in his Wrath gave them the long shank'd Stork, whom they gladly accepted of, for that his Feathers were perfect White and Black, his Beak long and Red; and his Feet of the same Colour; and likewise because he was long-liv'd Grave in his Carriage, and very careful of his Young, and of his Parents. But that which gave them the greatest Veneration for their New King, and made them most hope for Wonders during his Reign, was, that he could kill the Snakes and Adders, their most deadly Foes: But they soon found that he eat not up their Enemies only, but daily prey'd upon themselves too: The posterity therefore of those imprudent Frogs, detesting the Folly of their Forefathers, cease not to this day to curse their Memories, but in vain; for by their Ingratitude to the Goodness that *Jupiter* first shew'd them, they render'd themselves unworthy to receive any Favour either from God or Men. And as they were then oblig'd, so they must now likewise,

H

both

both in the Water and on Land, watch with the greatest Circumspection and Care, to protect themselves from their old Enemies, the Serpents, and from their New King.

EXPLICATION.

BY *Frogs*, the Sages understood the Common, Ignorant sort of Men.

By the *Piece of Timber*, a harmless Chief of a Republick, who can do good, but no hurt to the State.

By the *Stork*, a Ruler that can do Both Good and Harm: Or such a Chief of a Republick, who cannot only make War against their Enemies, but play the Tyrant likewise over the Lawful Governours, and other Inhabitants.

By *Jupiter*, the Ancients always meant the Supreme God.

ALL Men, who know and believe, that Almighty God is the Creator and Lord of all; and that, from all Eternity, he has dispos'd and govern'd all things according to his Pleasure, find themselves oblig'd, when they are under any difficulties, to implore the same Divine Goodness to deliver them out of their Misfortunes: And in the mean while they are verily perswaded, that if they ask of him what is good for them, he will certainly grant their Petitions, or give them something better than what they desire of him. And whenever they receive any Good from him, they are the more oblig'd

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oblig'd to return thanks to his Divine Goodness; that is, they ought to be more careful to live according to his Laws, to put their whole Trust and Confidence in him; and to confess and praise his Wisdom, as well as his Goodness to Mankind.

And if, on the contrary, instead of returning Thanks to Almighty God for the Favours they have receiv'd from his Hands, they are wholly forgetful of his Benefits, and seem to repine that he has not given them enough; and desire besides of him a Power to oppress and destroy other Men; we often see it come to pass, that the infinitely Wise God grants their Request in his Wrath; that is, in such a manner, that it proves very fatal to the Suppliants themselves, as if they had desir'd and obtain'd from Heaven Coals of Fire to fall on their own Heads.

And 'tis a thing truly worthy our Consideration and Grief, that tho' all Men in general, when they are under the heavy strokes of Adversity, behave themselves with so much Wisdom and Humility, as to draw down upon themselves the Blessings of God, and the Commiseration and Pity of Men: They prove nevertheless so imprudent and Wicked as soon as they are reliev'd from their Distress, that they endeavour to obtain a Power of doing as much or more harm to others, whether innocent Persons, or those from whom they had receiv'd the Wrong, as they themselves before had suffer'd: But when they come to be in Capacity of wreaking their Revenge, and are going to execute their base Designs, they often find that so many Men stand up to take part

with the Oppress'd against the Oppressour, that they seldom are able to compass their Ends: Nay, the self-same means which they intended to have made use of to ruin other Men, often turn to their own Destruction; and thus it is that they may be truly said to be fallen into the Pit which they had dug for others.

Thus the Afflicted *Israelites*, in the time of their Democracy, when a Defenseless Priest, who could not relieve them from their Oppressions, presided in their Council, desir'd Judges over them, who in time of War had Power sufficient to Conduct their Armies, which were compos'd of Free *Israelites* only, without any mixture of Strangers, against their Enemies; but their Power was limited to so short a time, that they were never able to enslave the Republick. After this, they would have a King, like other Nations, that is, a Chief for his Life, to Judge and Rule over them, with full Authority, whenever he thought fit to assemble their Armies, to lead them on against their Enemies, and to surprise them on a sudden, and conquer their Countries. And tho' the Prophet *Samuel* represented to them, That such a King would take away from them their Olive-Gardens, and their Vineyards, and distribute them among his Courtiers; that he would require the tenth part of the Profit of their other Lands, and that he would make their Sons and their Daughters his Slaves; yet nevertheless they persisted in their mad Desires of having a King, and had one: But quickly found, that those Kings, to avoid being condemn'd and laid aside by the *Israelites*, as the High-Priests and

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and Judges had been before them, kept and maintain'd near their Persons a great Number of Courtiers, fomented continual Wars with their Neighbours, nay, in time of Peace as well as of War, kept on foot a great Number of Officers and Soldiers, to make use of them to oppress the poor *Israelites*, whom the King loaded with Taxes for the Payment of his Armies; inso-much that all of them, finding by sad experience the Truth of the Prophecy of *Samuel*, call'd in vain upon the Lord, to deliver them from the Tyrannical Government of their Kings. For among all the Kings, as well of *Juda*, as of all the rest of *Israel*, scarce was there one to be found, who did not much more Tyrannize over his own People at home, by robbing them of their Liberties and Treasure, than he protected them from the Assaults and Surprizes of their Neighbouring Enemies, from abroad: Till at length, as well the Kings as Subjects of both those States, were miserably scatter'd up and down the Earth, or carry'd away into Captivity, and totally ruin'd and destroy'd.

Thus we have seen in our days, that Inhabitants of Republicks, that were govern'd by Chiefs, who could not prejudice the Publick, but were of Advantage to it, were nevertheless dissatisfi'd with them: and beg'd and obtain'd of God in his Wrath, to have Rulers over them, yest'd with so great an Authority and power, that whenever they thought fit, they might either more prejudice the Commonwealths, or contribute more to their Wellfare, than the former Rulers could. So that we leave

the attentive and judicious Reader to observe and judge, whether, since that time, those Rulers have more exerted their new Increase of Power in bravely waging War against the Enemy, or in basely Robbing the Inhabitants more and more of their Liberties and Estates.

We conclude therefore, that this Fable is intended to instruct us, that the Common People ought contentedly to conform themselves to the Laws of the Country, in which they live; and that if they desire any Change, it ought only to be in order to be redress'd from their Grievances; for, if they go about to oppress other Men, they commonly draw down Ruin upon their own Heads: This is particularly seen in Republicks, where the Free-inhabitants are not contented to have unarm'd Rulers, but will have Chiefs impower'd to Assemble their Armies together, and to appoint Commanders over them, whenever they think fit; not reflecting that such Republicks and the Inhabitants are thereby commonly brought to Destruction.

FABLE

F A B L E XX.

The Thistle-finch and her Master.

A Thistle-finch, whom her Master had long kept in a Cage, and fed with a great deal of Care, found once the Door of the Cage open, and fail'd not to miss the opportunity, but immediately flew into the open Air. Her Master, who happen'd to see her perch'd upon a Tree, put her in mind how carefully and plentifully he had all along fed her, and with how much difficulty she would be able to get a scanty Livelihood abroad, especially in the Winter, when all the Woods and Fields are cover'd with Snow, and all the Waters Frozen up, so that when she would not know where to set her Foot, nor into what Hole to creep, to preserve her self from famishing with Hunger, Thirst and Cold: He therefore promis'd her that he would take as much, nay, more Care of her than he had done before, provided she would fly back into her Cage, and sing to him as she was wont to do. But the Bird answer'd: That she had no Reason to complain of

the Treatment he had given her; But that she could never think her self happy, while her good or ill Fortune depended only on the Care or Neglect of a Master; because she could never be so well assur'd of his Love to her, as she was of her own to her self: That therefore she had much rather live abroad out of the Cage at Liberty, than be subject, as she must be in the Cage, to the Love or Hate of another.

EXPLICATION.

By the *Thistle-finch*, the Ancients understood a Man of a generous Soul, who by Misfortune was fallen into Slavery.

By her *Master*, a Lord, who is merciful to his Slaves,

MEN, consider'd in themselves, are subject to none but God, their Creator, who, that they might be convinc'd of this Truth, has indow'd them with Reason, Memory, Conscience, and Knowledge of himself; in so much that their Grief or Joy proceeds from their comporting themselves according to the Rules of sound Reason; or departing from them. 'Tis therefore a great Ingratitude towards God, and the greatest Mischief we can do our selves, to forsake the God that made us, and the Dictates of our own Consciences, and once for all to subject our selves, and all our Actions, to be Commanded at Will by any other sinful Man.

The Civil Laws of the *Romans* were built upon this Maxim : And by them any Free-man, who willingly suffer'd himself to be sold into Slavery, to be obedient to one Lord, only to enjoy part of the Purchase-money, which was the price of his Liberty, was excluded from all the benefits of those Laws, as being wholly unworthy thereof.

Nor does it argue against this to object, that Men do very well, in giving up a little of their innate Liberty, and departing from their Natural, into a Politick or Civil Condition : For they even then retain the Liberty of doing or not doing any thing, but what the Laws, which oblige all the other Subjects as well as themselves, either enjoin or prohibit ; and such gentle Violence cannot be said to deprive them of their Native Liberty. Besides, the Laws of a Republick, being made by many Lawgivers, according to the Rules of sound Reason, and for the Benefit of the major part of the Inhabitants, 'tis evident that they are, 'tis but reasonable that all the Subjects in general should conform themselves to them.

But those Men commit the Offence, who wilfully departing from God and the Dictates of their own Reason, wholly give themselves up to be blindly obedient to the Will of one Man, to do whatever he Commands, and to suffer whatever he thinks fit to lay upon them. Now the Men to whom such Persons generally submit themselves, are either great Lords, who have many Slaves under them ; or all such Kings and Princes, as are subject to no Laws, or if they are liable thereto, according to the Rules of

of Justice and Equity; yet, by reason of their great Power, they cannot be punish'd according to their Deserts, for their Transgressions against them.

And if thus to subject our selves wholly to the Will of one Man, by intirely delivering up our Persons and Estates to his Disposall, be so great an Ingratitude towards God, and so great a Mischief to Men in particular, how great is the baseness of those Rulers of a Free-republick, who, while they might govern all the Inhabitants according to the Laws of the Country, and the Dictates of their own Conscience, that is, according the Law that God has imprinted in the Hearts of all Men; nevertheless Subject, not only themselves, but their Pupils, that is, all the Common Inhabitants, and their Innocent Posterity to the Will and Obedience of one single Man? Certainly they commit so great a Villany, by laying aside both God and good Reason, and by setting up a King over the Republick, that Heaven and Earth formerly exclaim'd against it. *1. Sam. Chap. 8, 9, 10.* and ought to this day to oppose and hinder it.

And lastly, what shall we say of the Governours of such Republicks, as thro' Misfortune have once fallen into Slavery, but being afterwards redeem'd from thence by the Care and Providence of God, nevertheless, to enjoy any Offices or Employments, wilfully a second time deprive all their Pupils, that is, the Inhabitants of their publick Liberty, and throw them into insupportable Slavery? We may truly say, That the Villany which such Governours com-

mit is so great, and was of old so unknown to our free and renown'd Ancestors, that we want a Word in our Language to express the Enormity thereof. And the Memory of such Men, as if Persons worthy of eternal Oblivion, is either wholly omitted in the Annals, or at least mention'd there as deserving our utmost Detestation. We ought therefore to follow the Example of the *Thistle-finch* in our Fable, who, being once escap'd from her Cage, where she had liv'd under a very good Master, and who promis'd to treat her better, and with more tenderness than he had done before, could not nevertheless be prevail'd upon by him, to submit her self to a second Confinement.

F A B L E XXI.

The Lyon, and some other Beasts of Prey.

THE Lyon, by the Advice of all the Beasts of Prey, publish'd a Proclamation, Commanding all the Horned Beasts to depart from the Grassy and Delightful Forest before Sun-set, and never more return thither again without his Permission, upon pain of Death. Now it happen'd, that a Cow, as she was just got out

out of the Forrest, saw a Horse and a Hare coming out after her, and ask'd them What made them, whom the Law did not in the least concern, quit the Wood? Upon which the Horse shew'd her a sort of a Wen or Excrescence that grew upon his Head, and said: That that, having some likeness with a Horn that was just going to sprout, would easily incline the Lyon to look on him as a very strong and terrible Horn'd Beast. The Simple Cow, thinking this to be but a weak Reason, reply'd The Design of this Law is only to prevent the Lyon from being gor'd by any Beast that wears Horns: Now that Wen makes you more incapable of hurting him, than if you had none. The Hare said, she had left the Forest for fear the Lyon should take her long Ears for Horns: But the Cow told her, that her Ears could hurt no body but her self, and that indeed they render'd her more easie to be taken. To which they both reply'd: All you have said is certainly true; but we have travel'd thro' several Countries, and know perhaps better than you, the willy Design of the Lyon and Beasts of Prey, who we suspect, under Colour of this Law, seek only an honourable Pretence to make all the Beasts that feed on Grass their Prey, and to be thought Just while they do so. But sup

pol
urky,

Fab. 21. *some other Beast of Prey* 109

Suppose that this were not the Lyon's intention in making this Law, yet 'tis certain, that whenever the Lyon or other Beasts of Prey come to be pinch'd with Hunger, we shall be in danger of being devour'd by them; and that Consideration only is sufficient to convince you, that we had abundant Reason to secure our selves, and that we have done very prudently, not to live in the Company of such Ravenous Beasts, but, together with you, to avoid them as much as we can.

EXPLICATION.

THE Ancients by the *Lyon* in this Fable, understood, a King who Rules by Laws, who is bound to Govern according to the Laws. By the *Beasts of Prey*, Courtiers and Soldiers. By the *Beasts that feed on Grass*, Men who live on their own Revenues.

By the *Horse*, a Laborious and sensible Man.

By the *Hare*, a Man of Reading and Experience, who does no hurt to any.

By the *Grassy Forest*, pleasant Houses and Lands, that belong to the Common Inhabitants.

Princes, who Rul'd without Laws, and who by consequence Punish'd and Rewarded their Subjects as they thought fit, were by the Ancients esteem'd to be Barbarous, that is, the worst of Tyrants, and their Subjects the most unhappy of Slaves: Examples whereof we see in *Turky, Persia, Muscovy*, and other Countries, from

from whence all Virtue is Banish'd, where all Learning is Discourag'd, and all the Inhabitants Robb'd of their Properties by their Wicked Governours: And yet those Countries would otherwise be very Fortunate and Happy.

Princes, who made Laws for their Subjects and Repeal'd them at Will, and who Executed or prevented the Execution of them at pleasure were by the Ancients call'd Tyrants; and their Subjects, Slaves: For that no Laws were made in such a Country, but for the Advantage of the Tyrant and his Council; and that the Subjects, being govern'd only under a shew of Law, continually perceiv'd, that the Laws were not made and interpreted according to Reason and Justice, but to the Benefit of their Prince and his Courtiers: And that therefore they could not trust and depend on the proper Signification and Meaning of their Laws.

Princes, who had no Power to make Laws or to break them; but who were appointed to take care to see them Executed, and who were compell'd to live themselves according to certain Laws, made by an Assembly of Men, appointed for that purpose, were by the Ancients, as the *Greeks* as *Latins*, call'd Kings. And they were of Opinion, that no Men of Sense and Understanding could live under the first sort of Princes; that none ought to desire to live under the second; and that the third sort only was supportable. For that in such a Government no Laws were not made, explain'd and repeal'd to serve a turn, at the pleasure of one single Man, but were made upon mature Deliberation and Judgment, for the Advantage of the Publick.

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who were to be obedient to them; and the Judges were bound in duty, and compell'd to give Sentence according to the Laws; and the Prince, to see them Executed: So that the Inhabitants of such a State, when they are Condemn'd according to the Laws of the Country to forfeiture of Life and Estate, cannot impute it to those Laws, nor to the Judges, or the Prince, but must blame their own selves only, for that they, by having transgress'd the known Laws of the Land, have render'd themselves liable to such a Punishment, as the Judges, who are only the Mouth of the Law, have Pronounc'd against them. And, on the other hand, the Virtuous Inhabitants, having liv'd in Conformity to the Laws, may assure themselves, that they shall be acquitted from any malicious Prosecution, and protection from all harm. In Republicks, therefore, where the Chiefs have but a limited Authority, Vice is Discourag'd and Punish'd; Arts and Learning encourag'd and promoted, and the Properties of all the Inhabitants taken care of and secur'd to them.

But, on the contrary, this Fable represents to us a Prince, who, in opposition to good Reason and Justice, Makes and Repeals, Explains and executes the Laws according to his Will and pleasure: And therefore it teaches us; that diligent and industrious Men, as also those who are eminent for their Virtue and Learning, ought to be retain'd out of Love to their Estates and Possessions, from retiring from such a Government, where Men, who live conformably to the Laws, have no security for their Lives, or Honour, or their Estates, for that they

all

112 *The Sheep, the Shepherd, &c.*

all depend on the Pleasure of one single Person, or his Adherents. And this Fable farther teaches us, that Men of Understanding, who fly from their no longer Free, but enslav'd Native Country, ought always to settle themselves in Republicks, where they may live in Peace, by conforming their Actions to the known Laws of the Land.

F A B L E XXII.

The Sheep, the Shepherd and the Watch-Dogs.

SOME prudent Sheep, having observ'd the Capacity and Wisdom of Men, in Protecting them from the Wolves; and how regularly they were wont to drive them from a Pasture they had eaten up, to one where there was more plenty of Grass, made choice of a very likely Fellow for their Shepherd, upon Condition, that he should make him Cloaths he should have the Wooll that from time to time happen'd to drop from them, and for his Food the Milk that they had no occasion for themselves. The Sheep and their Shepherd liv'd thus a great while together: But at length they saw, that how kind and careful

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ful soever he seem'd to be of them, he nevertheless, on pretence that their Wool would keep them too hot in the Summer; shear'd them so close, that they suffer'd no less Cold during that Season than in the Winter; tho' in truth he did not this in regard to the Welfare of the Sheep, but meerly out of Covetousness, that he might sell the Wool and make Money of it. They observ'd besides that he drew them of all the Milk that Nature had given them to suckle their Lambs, on pretence, that they would have been too full-fed therewith, and stood not in need of so much. Besides, he pretended, that if they continu'd to multiply so exceedingly as they did, the Plains would not be sufficient to supply them with Grass; and that therefore, to prevent them all from Starving, it would be convenient to kill now and then one of them, which he accordingly did, as his Hunger requir'd, or as his Luxury prompted him: However he all the while insisted that 'twas all for their Good, that he acted only out of great Love to them and that he might be the better able to guard them from the Wolves. The Sheep took notice of all this, and at length the Shepherd coming to die suddenly, they resolv'd to put themselves under the Care of the Watch-Dogs, who

114 *The Sheep, the Shepherd,*
who were not by Nature inclin'd to kill
Sheep, and desir'd no other Reward, than
only to be fed with their Milk, or such
Sheep as, either of Sickness or Old Age,
came to die a natural Death: For as for
Cloaths, Nature had sufficiently provided
them. Besides, it was prudently done of
the Sheep to make choice of them, for that
their greatest Enemy, the Wolf was the
Dogs Enemy too, and by consequence a
common Foe to them both. In short, they
liv'd very much at their Ease, under
the Care of the Watch-Dogs, for a
considerable time, and might have done so
much longer, if some of them had not
lost their Senses, and kill'd their Keepers,
pretending that they were Mad.

EXPLICATION.

Sheep are harmless Men, or the common
People.

Wolves, are Enemies or Tyrants.

Shepherds, are Men who give out they will
help others, and under that pretence seek only
their own Advantage: Otherwise Lawful Kings
and Princes.

Watch-Dogs, are Men whose Ruin depend-
ing on that of their Friends, give them
therefore the best Advice they can. Or the
chief Ministers or Magistrates of a Free-Re-
publick, who have very great Estates, and re-
quire

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quire little or nothing of the other Inhabitant for their support.

WHen Men are in easie Circumstances, and by consequence have time and opportunity enough, to weigh and consider duly and as they ought, all the Accidents that may happen to them, before they come to any resolution what they ought to do or omit: They discern not nevertheless so well, even in that Condition of which all Men are so greedy; what will be useful or hurtful to them, by their own Reasoning and the Instruction of others, as by their own Experience, and by what they see happen to other Men, in like Circumstances with them.

And when Men are oppress'd with great Misfortunes, and come to be reduc'd to such a Condition, as to have great Reason to fear the loss of all they are worth and of their Lives, their Minds are continually taken up with thinking on the greatness of their Distress: And they always represent to themselves the Dangers that are impending over them to be much more dreadful than they truly are. Infomuch that in that Condition they allow not themselves time enough to consider with a sedate and quiet soul, nor to advise with wise and good Friends, who are free from the like Misfortunes themselves, what course it were best for them to take in order to their Relief: But immediately, at the first appearance of any likelihood of bettering their Condition, they embrace the first Change that comes in their way, which pleases them no longer than till they find, that they have indeed engag'd their Disease, but are little or nothing

116 *The Sheep, the Shepherd,*

the better for it, nay, many times the worse; for that it is more difficult to bear the burden to which we have not been accustomed, than those that we are wont to carry.

But when they, by any Accident of this World, or to say better, by the Merciful Goodness of Almighty God, are relieved from the heavy Oppressions, under which they labour'd, they then are wont, with quiet Minds more maturely to consider their Condition, and resolve not to make use of uncertain means, nor ask the help of such, as may indeed do them Good, but perhaps had rather do them Mischief: Particularly, they wisely then avoid to ask the Assistance of Men, whose Welfare certainly consists in their Ruine, or whose Ruine consists in their Welfare; or at least may reasonably be suspected to do so: But, on the contrary, they will make use of the Advice, and Assistance, of such, as of necessity must stand or fall with them.

Now whereas the Affairs of the Publick, touch us not so nearly as our own; and that the Misfortunes of the State, are born upon many Shoulders, and the Advantages thereof divided among many hands, and therefore are neither of them but of little Moment to each of the particular Inhabitants; and lastly for that, by reason of the Mortality of Men, the old King as well as their Subjects dye continually, and that new ones are daily Born, who come into the World ignorant of all things, and have not yet either occasioned, or suffered the Misfortunes, that their Parents before them have. So in this, is commonly seen the great Impudence

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prudence of Men, who, when God has been pleased to rid them from a Tyrant or Ill King, if they would but wisely reflect on Affairs, have it in their own hands to free themselves, once for all, from the like Misfortune, and to set up a better Form of Government; but instead thereof, change the Person of the Tyrant only, not the Tyranny, whereby the Subjects were oppressed, and will continue to be so. And indeed, to redress the Grievances, which a People suffers by an ill Form of Government, and to introduce and set up a better, is a Labour to be undertaken and accomplished, only by the Wisest and most Virtuous Men: As, on the contrary, to bring in and set up a worse Form of Government, is the most horrid Villany, that Men in this World are Capable to Act.

Now tho' we might confirm, and illustrate, what we have said already, by citing so many Examples from History, as well Ancient, as Modern, to prove, that many, even of the best of Kings, that they might live with their Courtiers, in all manner of Excess and Luxury, and notwithstanding their Promises and Oaths to the contrary, take to themselves the Estates of their Subjects, under Colour of Forfeiture and Confiscation, on Account of some pretended Crime: And that, at best, they fleece their Subjects bare, by heavy Taxes and Impositions, under the fair and specious show, of being Excellent State-Physicians, and that according to the Rules of their Art, they must breath in time the Veins of their People, that is, engage them in Cruel and De-

structive

destructive Wars, thereby to hinder and put a stop to their over great Luxury and Increase: And lastly to prove, that by Consequence, all Men in general, even those of the meanest Capacity and Understanding, ought to be fully convinc'd, by the many Instances, that we might lay before their Eyes, that whenever it pleases God to deliver a People from a Tyrant or a King, and to put it in their Power to set up a better Form of Government, 'tis a shameful Neglect in them, not to make use of the Opportunity: However we will produce no other Example, than that of the united *Netherlands*; and that too, without declaring our own Opinion concerning it, but leaving the Reader himself to judge, whether the Inhabitants of these Countries, by first chusing, and taking from time to time, Earls, Stadtholders, and Captain-Generals to Rule over them, and then by being Governed without them, only by Publick Watchmen and Guardians of their Liberties, and Lastly by chusing again Stadtholders, and Captain-Generals, have bettered their Form of Government, or made it worse; and consequently whether they ought to be considered among the Prudent, or Imprudent, Fortunate or Unfortunate Men: For the Reader as well as our selves, having his thoughts free, can give no Offence thereby: Whereas, on the contrary it might be thought a great Crime in us, if we should take upon us to declare our Opinions in Print, either for, or against all the Inhabitants of these Provinces. Besides, the doing so would be inconsistent with the Duty of a good

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a good Subject, who may indeed wish and pray to make the Government under which he lives from Good, become better: But ought to be quiet and contented with it, such as it is, without endeavouring actually to introduce any Innovation or Change therein.

But we will conclude this Discourse, by saying in general, that this Fable teaches Mankind, that when they find themselves under great Misfortunes, and fear to fall into worse, they must not be too hasty in resolving to pursue such Methods, in order to their Relief, as may be not only useful, but prejudicial likewise to them. And particularly, that they ought not to ask the Aid of Men, who are in a condition of raising their own Greatness, on the Ruins of the Persons in Distress, by making Slaves of them who before were free, and by Ruling over them, as Tyrants or Sovereign Lords.

F A B L E XXIII.

The Diver and the Land-fowl.

A Diver, seeing in the Night-time, the twinkling of the Stars in the Water, took it to be shining Fish, and 'd in vain all Night to catch them: But when the Morning came she saw indeed the Fish in the Water, that she might

have taken, and fed her self with them, but fear'd again to toil in vain and be deceiv'd. She thought it very hard that she had labour'd so much, and div'd so low under Water as to be in danger never to rise more, and all to get a little something to eat, but to no purpose. She therefore resolv'd to leave off the Trade of Fishing, and to associate her self with other Fowl, who without any Labour liv'd on the Land in great Plenty. And accordingly she went and join'd her self to a certain sort of Land-Fowl; but not being us'd as they were to live upon the Land she knew not the Food that was proper for her to eat, much less could she find it. But the worst of all was, that she was despis'd there as a poor and indigent Stranger, and found no relish in her Food: Insomuch that she grew very lean, and long'd to live in the Water as before: But partly, for that thro' disuse she had forgot her old Custom, partly for that thro' Vexation and Grief she was pin'd away to nothing, and grown too weak to dive under Water, she durst not attempt it, but starv'd for Hunger and Want.

EXPLICATION.

BY the *Diver*, the Sages meant a Man who gets his Living by the Labour of his own hands.

By the *Land-Fowl*, Men, who labour most with their Brains. Or Lazy Fellows, who get their Bread by Tricking others.

FOrasmuch as when we reflect on our own Affairs, we are always more sensible of the present Ill, than of the present Good of them : And whereas on the contrary, in the Affairs of other Men, we are more quick-sighted in discovering the Good, than the Ill ; it from thence follows, that we are not knowing enough in our own Affairs, when we compare them with those of others, to determine as we ought which of the two are most to be admir'd, and this is the reason, that in all things of any Moment, we ought to take the Advice of Persons, whom we do believe to be our Friends, and to have a thorough Understanding in the Affair that we propose to them. Now 'tis particularly requisite, to take the Counsel of others, in things of the greatest Weight and Importance ; among which are reckon'd the three following. First, to what business Men ought to betake themselves, to pass their Lives with Honour. Secondly, If, and in what occasions, Men ought to leave the Country, where they were born and 'breed, or continue in it ; and in what other Country they ought to settle themselves. Thirdly, With whom Men ought

ought to marry, or if it be not better not to marry at all. Moreover, to enable our selves to judge well of an Affair, 'tis requisite first to hear the Advice of those, who, we believe, will diswade us from the things we propose to them, that we may be so acquainted with all the Inconveniences, and Ill Consequences, that attend it? 'Tis likewise necessary, after this, to hear the Advice of those, who will perswade us to it; that so we may know all the Advantages, and Conveniences, that may be expected from it. Having done this, and knowing besides, that nothing in this World is perfect, but that all things, how Sweet and Fair soever they seem to us, have their Defects, it is then in the next place, the Duty of those who ask the Advice, to make two several Lists, and to set down in one of them all the Advantages, and in the other, all the Inconveniencies, alledged on either side: To the End that, maturely weighing, and considering each of them apart, they may be the better able to Judge, what to do or not to do therein: Always remembering, that in things that are doubtful, and that depend on none but our selves, either to do or not to do them, at any time, 'tis always better to leave them in the Condition they are in, than to do a thing that afterwards will not be in our Power, either to do or undo again. And that, on the contrary, in things whose Issue and Event is doubtful, and that depend on other Men and Accidental Opportunities, 'tis always better to do them than not; for that if we let slip that opportunity, there commonly follows a

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too late Repentance ; which, tho' it proceeds only from a Weakness of Judgment, a Frailty very frequent among Men, yet 'tis always better to prevent it, than to have our Minds continually burden'd with it. But that we may avoid Prolixity, 'tis time to draw nearer to the Sense of our Fable, which furnishes us with an Occasion to say something of the Change of Countries, Employments, or Trades.

Tho' to be born in this or that Country, or to be brought up in this or that Employment, be accidental, or depending only on the Choice of our Parents ; yet 'tis certainly the greatest Fortune that can happen to Children, to be born in a Rich and Flourishing Country, and their greatest Misfortune, to be born in one that is poor and going to decay : Nor is it of less Importance to them, that their Parents have chosen, or not chosen for them, such an Employment as agrees with the Situation of the Country, and their own Natural Inclinations. For a great part of our Life being spent in making our selves capable to follow an Employment, or Trade, and in acquainting our selves, with the Customs of our Native Country, when ever we come to change either of them, we have spent the best part of our lives in vain. Besides, Education, and Custom, commonly bring such strong habitudes upon us, that when we change our Country, or take upon us another Employment, than that in which we were brought up, we find it very difficult, to regulate or conform our selves to either of them.

Now to render Men capable of Judging, what they ought or ought not to do in this Matter,

Matter, it would be very useful to us in our Youth, to Travel into foreign Countries, to learn their Languages, Customs, and Way of Living, and then well to consider with our selves whether they are suitable to our Tempers, and if we could comply with them or not: Nor ought we all alike to take up our Abode in Countries, where the Laws, Customs, and Manners of the Natives, as likewise the Form of Government is wholly unknown to us: And therefore we ought first to go into foreign Countries to which we are altogether Strangers, only by the way of Tryal, and to get some Knowledge of them. Nor should we quit our old way of Living, nor our Employments nor Trades entirely and of a sudden, but should continue and keep them on in some measure, till upon Tryal we have found, that the New ones, that we are about to embrace, are better than they: For if they are not, we ought to stick by the Old, and maintain our selves by them.

All these Precautions being necessary to be observ'd by Men of Prudence and Discretion it is indeed no wonder, that such as take not the Advice of others, and know not themselves that the whole Race of Mankind must labour either with their Brains or with their Bodies, or that otherwise they will bring many Ills upon themselves, often reflect only on the Inconveniencies of living in their native Country and following the Employments in which they were Educated; and on the other hand, on the Advantages of Foreign Countries and other Employments, without weighing duly the Disadvantages

Disadvantages of the one against the Advantages of the other; 'Tis no wonder, we say, if Men so highly imprudent, instead of receiving any benefit from changing their Countries and Employments for others, commonly bring Ruin on their own Heads, and come to dye Poor and Miserable.

All which we learn from this *Diver*, who, without consulting before hand any of the Fowl of her Kind, meerly out of Sloath and Luxury, left the Water, and flew upon the Land, where she saw her self despis'd by the Fowl of the Country; and being unacquainted with the Fruits it produc'd, could not get herewith to subsist, and came to die a Languishing Death.

F A B L E XXIV.

The Cat, the File, and the Dragon.

A Cat, out of Hunger or Wantonness, looking for something to eat, came into a certain Smith's-shop, and found a File, which the Smith had oil'd to keep from growing Rusty. The Cat fell immediately to licking it, and finding it very Pleasant was loth to leave any behind her, insomuch that she continu'd licking even

even after it was all lick'd up; but the File was so sharp that it cut off her Tongue, which instead of Oil, she swallow'd down together with her own Blood, without being aware of it, and found them to be as pleasant to her Taste as the Oil it self had been: Till at length, being grown Weak for Hunger, and wanting her Tongue to take Meat into her Mouth, she came to perish in a miserable Condition. This happen'd much about the time that a Dragon, who had spent all his Days in search of Gold, had got into his Possession the Golden Fleece from *Colchos*, the Golden Apples of the *Hesperides*, and a great Quantity of other Treasure, which he guarded with so much care that he never left it; but brooded over it with his own Body, and Slept neither Day nor Night, till by *Medea's* Charms and Potions he was lull'd a-sleep and rob'd of all which struck him with such grief, that he ran up and down the World to seek for more, and came at length into the same Smiths Shop where he saw the same glittering File, and taking it to be a Treasure of great Value, the better to conceal and secure it, endeavour'd to swallow it down, but the File broke out all his Teeth, and ever after he was derided for his Folly; in that he hoped to have found Comfort and Riches in a

thing

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thing that never did Good to any, but constant Mischief to all that came near it.

EXPLICATION.

BY the *Cat* of this Fable the Ancients understood a sensual Man.

By the *Dragon*, a Covetous greedy Miser.

By the *File*, a Man who does hurt to all, but good to no Man.

By the *Tongue and Blood of the Cat*, the Necessaries of humane Life.

Forasmuch as a good use may be made of all things that God has Created, they are therefore good in themselves. And the reason that Men call any of them ill is, because they do not employ'd by them as they ought to be: and we, out of an Excess of Self-love to our own selves, set a higher and lower Value on things, in proportion to the Good or Ill they do us. Insomuch that we call Good or Ill whatever produces those Effects to our own selves; if it were impossible to make another use of them.

Moreover, We are generally so Blind and so mistaken in our Judgements of Men and things that are unknown to us, that we have a better Opinion and set a higher Value on them, than on Men or things with which we are acquainted: Besides, we judge the whole of what we know not to be such, as any part thereof that we know presents it self to us:

And

And upon this ground it was that, of old, Men believ'd the Earth not to be Round, but Flat; and ended therefore their Descriptions of it, with Hills, Woods, Wilderesses or Seas, which according to their Opinion stretch'd themselves out to the Infinite: And for this reason, they were wont to write in their Maps, when they come to the utmost known Limits of the Earth: *Beyond this all is Wood, Mountains, Wildernes, or Sea.*

And we find that Men particularly commit the like Error in Relation to the desires of the Flesh; which in the end are always accompany'd with more hurt than Good: Yet the Sweets that we prove in the first Tryal of them are apt to make us believe that they will last for ever: nor are we wont to discover the Falshood of this belief, till, by a constant Pursuit and Enjoyment of those Delights, we are ruin'd and destroy'd. Nay, even the greedy desire of obtaining Riches, which takes its rise from the common Wants and Necessaries of humane Life, remains and encreases with us, even after we are grown Rich: Inasmuch that, instead of making use of our Estates, as we ought to do, to relieve our own Wants as well as those of others, and to live in more Ease and Plenty, we fall into a greater Degree of Avarice, and thereby suffer no less Want, than we did before we had acquired our Riches; which we are continually Careful and Anxious how to Preserve and Encrease; till at length, having liv'd a miserable Life, we come to die a no less miserable Death.

*Cum Ferox laudat doli, cum sit manifesta Phrenesis,
Et locuples moriatis, egenti vivere fato.*

Juven. Sat. 14.

*'tis plain Dotage of a Brain-sick Head
To Starve while Living, to be Rich when Dead.*

Now to prove, in some measure, how Men are
led astray by the sweet beginnings of particular
lustful Delights; we may take notice, how
beautiful and Pleasant, Gay and Trim, Dame
seems in her first Approaches: How
Jolly, that Jolly God, allures us by his
sweets that appear to be void of Care, Design
or Trouble: How *Bellona*, the Goddess of War,
and *Erimys*, whose care it is to sow the cruel
seeds of Hatred and Contention, provoke am-
bitious Men with Hopes of Greatness, to raise
debates and Quarrels, and to make a Trade
of War: But we ought likewise, on the other
side, to reflect, how Sordid, Dull and Vile
the Pleasures of Love when past, seem to us:
how Senseless and Brutal the Furies of Wine
will wont make us; and lastly, what a wretched
and slavish Life the Soldier leads, and how
miserable an End commonly attends him.

But to proceed: We find, that even in Free-
republicks, the Politicians, who are esteem'd
the Wisest of Men, commit the like Errours,
when they take delight in inventing and dispo-
sing of profitable Employments, to the burden
of the State; and that they go about to increase
their own Salaries, as well as those of their
Ministers and Officers, by laying Taxes on the
Provisions

Provisions, by which the common Inhabitants are supported and kept alive: Nor do they observe in the mean while, that they, no less than the *Cat* in our Fable, lick off their own Tongues; that is, they take no Notice, that the State is thereby brought to a Low Condition, till they find, that their own Incomes and Revenues, as well as those of their Officers, are fallen so Low, and the common Inhabitants put to such streights to get a Livelihood, that 'tis too late to put a stop to their Ruine, and that the whole Republick is on the very Brink of Destruction. And forasmuch as such Governors, and their Officers, and Ministers, are not wont to take Care for their own Livelihood, but to live on the Labour of the other Inhabitants, they become the most Miserable of Vagabonds.

Thus we daily see, with how much Joy and Gayety, some Kings and Princes, only out of an Ambitious Desire of Honour, and to make themselves be as much fear'd by the whole Earth, as they are by their own Subjects, enter into War with other States and Countries, whom they mean to destroy, and how often they meet with such resistance, that while they are biting their Enemies, they break out their own Teeth.

To conclude: The Design of this Fable is to teach us; That we ought to be very careful, to avoid the Fellowship of those Men, and the Enjoyment of those things, that generally speaking, are more hurtful than beneficial to those who converse with, or possess them. And particularly, that we ought to take Care

to be so allur'd and led astray, by the first sweets of the Pleasures of the Flesh, as to be sensibly ruin'd by them: And above all, that we must beware not to destroy our means of getting a Livelihood; nor fall upon our own Kings and Princes, or upon any other Men, who are stronger than we, and will by their Superior Force, destroy and bring us to nothing.

FABLE XXV

Diana, Acteon, and his Hounds.

When the Hunters of old sacrific'd to *Diana* in her Temple; neither the Goddess nor her Nymphs were ever seen by them but array'd in White. And when she went a Hunting, she and all her Train were cloath'd in Purple Robes, buckled around their Necks and Shoulders, and tuck'd up to their Knees with clasps of Gold: Their Legs were buskin'd, they carry'd a Bow in their Hands; and behind them hung their Costly Quivers, supply'd with a deadly store of Arrows, bright and Keen. So that all the Hunters had no other Opinion of them, but that they were very Wise, of uncommon

Chastity, and endu'd by Nature with more than ordinary strength. Now it happen'd in those days that *Acteon*, who was a very eager Sportsman, following his Hounds, who had chas'd a Stag into the deepest Recesses of the Forest, saw there *Diana* and her Nymphs, as they were bathing in a Fountain, and washing themselves clean. They all of them took notice that *Acteon* saw them naked, and fear'd, that he would discover their Defects and Impurities to the other Hunters, and that so the Goddess would lose her Offerings, and her Nymphs their Honour. *Diana* therefore in a Rage threw the Skin of a Stag over him, or as others say, transform'd him into a Stag: And inspir'd his Friends with Rage, and his Hounds with Madness, insomuch that they tore the innocent Master to Pieces with great Joy, and eat him up. But this Joy of theirs was not lasting, for they soon found that, for want of him, they had no longer the Bread and Flesh that he was every day wont to give them.

E X P L I C A T I O N.

Of the *Hunters*, the Ancients understood,
Of the common People or Subjects.

By *Diana* and her *Nymphs*, Men of Power and
Authority: Particularly Kings and Queens
and their Retinue. As also the Hypocritical
Priests, and Ecclesiastical Rulers.

By *white Garments*, Wisdom, and Virtue.

By *Purple Robes*, *Golden Clasps*, *Bows*, and
Arrows, so great a Power that the Common
People cannot resist it.

By *Nakedness* and *Uncleanliness*, Ignorance
and Folly, Vices and Imperfections.

By *Hounds*, Servants, or the Common People.

By *Friends*, Men of our Acquaintance, whom
we Love and Trust in.

By the *Stag's Skin*, a Snare, laid to take
any Man.

By a *Stag*, a Cowardly Fearful Fellow.

ALL Men, when they busy themselves in
search of the Truth or Falsehood, of
the Usefulness or Unusefulness of any thing,
find it very troublesome to keep their Thoughts
constant for a long while together, upon one
and the same thing: And therefore most Men
judge too hastily, ere they have allow'd them-
selves a sufficient time, and taken pains enough
to examine things thoroughly, and for the most
part according to the outward Appearance,
as they are before prepossess'd, or lastly,

accordingly as other Men, of whom they have a good Opinion, and take to be competent Judges, represent them to be true or false, useful or unuseful. And thus it is that they come to inconsiderate and over hasty Resolutions, nor reflect that when the things themselves, are of such a Nature, as to allow sufficient time to consider on them, 'tis much better to suspend their Judgement thereof, than to judge of them upon little or no Grounds. Now the Judgments of Mankind, being of this Nature, it from thence follows, that Men of Ill Principles never endeavour to correct this their Imperfection, by a careful and narrow Inquiry, into the things that present themselves to their Consideration, but inconsiderately, and of a sudden, as if they were more than commonly Wise, Learned and Virtuous, determine of them; and by so doing, they are generally esteemed, by the common and unthinking part of Mankind, as Men of great Parts and Penetration.

And tho' Men, who are born in a high Station, and who afterwards come to be vested with great Authority and Power, are by reason of an Ill Education and Conversation, with Men who flatter and deceive them, for the most part wholly destitute of all Knowledge, Wisdom and Virtue; and cloath themselves only with a shew of those Perfections: Yet their Judgments and Opinions of Men, as to what relates to their true worth and value, are deprav'd and corrupted, that generally the most Notorious Hypocrites, and GREATEST Villains are esteemed to be the most sincerely Devout.

and Virtuous Men : And that, on the contrary, Men of honest Intentions, who wilfully do hurt to no Man, who govern themselves and all their Actions, according to the Dictates of their Conscience, and who live frankly and uprightly, without any Deceit or Artful Hypocrisy, generally pass, with the Common People, for Libertines, Atheists, and Men of shameful and Sinful Lives.

And we find besides, that whoever, having discovered the Hypocrisy of the former, goes about to reveal it to others, certainly contracts the hatred of those Hypocrites, without being able to make the common People, who are willing to be deceived, any wiser ; but rather expose themselves to many Inconveniences, in proportion to the Power and Authority of those Hypocrites, and their Adherents. So that forasmuch as the Power of Kings, Princes, and Courtiers, and particularly of Vicious and Hypocritical Church-Men, is not to be resisted and withstood by a common Subject ; and that they nevertheless can support that Power no longer, than while, by their Hypocrisy and Mask of Wisdom and Virtue, they can conceal their Ignorance and great Imperfections from the Eyes of the common People ; so we see, that most of them hate and persecute even to Death, not only all who designedly enquire into their inward Falseness, and who pull off the Mask that conceal'd it ; but likewise all others, who by accident came to have a true Knowledge of them, and cannot refrain from representing them to others, for what they

truly are. For inasmuch as those Kings, Princes, Courtiers, and Pharisaical Priests, who are esteemed to be Wise and Virtuous, for no other reason than that they have put on the Mask of Wisdom and Virtue, whereas they are indeed Ignorant, Foolish, and Vicious, know that the common People, who judge by their Eyes, always have a great Value for things they know not, and a mean Opinion of those they know, they have great reason to take Care, that their Mask be not pull'd off, nor their Inward Vices and Imperfections exposed to Publick view, by any of their Subjects who come to discover them, thro' the Vizor that conceal'd them. To this end therefore they are not wont to neglect, to set all their Wits to work, and to exert all their Authority, to lay a Snare for those Innocent Men, who are come to the Knowledge of their Villanies, and to procure them to be accus'd and put to death, as Traytors to their Country, or as Hereticks, either upon the Information of their Friends and Servants, whom they bribe and corrupt to bear false Witness, or at least at the Instigation of the Tumultuous Rabble, whom they set on and encourage against them. So that those Innocent Subjects, only for that they have seen the Defects of the Church and State, not knowing to whom to trust, nor whether to fly for Safety, are driven up and down like Fearful and Hunted Stags, till at length they are surpris'd and caught in the Snare, that those Kings, Princes, or Hypocritical Priests, laid to take them.

The Meaning therefore of this Fable is, that the greatest Men commonly obtain and support their Power, by Hypocrisy and a show of Virtues, that are not truly in them: And that whoever comes to the Knowledge of their intrinsic Worth and Value, that is, who have seen them naked, fall thereby into Misfortune. Besides this Fable particularly teaches us, that when those Subjects dare to expose their Kings, Princes, or Spiritual Rulers, they run themselves into unconceivable Vexations, and Troubles: For that then they are wont to be betray'd, and accus'd by their own Friends and Servants, pursu'd and prosecuted by the vile Tumultuous Inhabitants, who are rag'd and incens'd against them, and at length to be put to Death, in pursuance of a Sentence pronounc'd upon them by corrupt Judges, appointed only for that purpose.

F A B L E XXVI.

The Lark and her Young Ones.

A Mother Lark, who had her Nest in a Corn-field, designing to fly abroad to get food for her Children, admonish'd them to take great Notice of what they heard the Men, who were always their Enemies, say in her Absence. Having giving them this Instruction, away she flew;

flew; and when she was come back they told her that it was time for them to be gone, for that they had heard the Owner of the Field bid his Son go to all his Acquaintance, and desire them to come and help him reap his Corn, and bind it up in Sheaves; and tell them besides, that he in his turn, would do them the like kindness. So that, said the Young ones, they will certainly find our Nest and take us. But the old Lark answer'd: There is no such hast neither, For the Owner's Friends will not be so ready to work for him, as you think for: Perhaps too they will refuse, or at least make slight of his Request, and not come at all to help him; As indeed they did not: After this she left them a Second time, to get more Food for them; and when she came back, they told her, That they had heard the Owner of the Corn, bid his Son go to all his Neighbours, and Relations, and desire them to come and help him to cut it down, and that therefore it was time to fly for't. But their Mother answer'd them again; There is yet no reason for us to be gone so soon, and before you are able to fly; have patience therefore till your Feathers be more grown, and your tender Wings have got more Strength to support

back for had his d de- reap; and turn, . So l cer- But o such s will m, as will re- quest, As in- ne left e Food t, they e Own- all his desire down to fly a them or us t are abe ll you ur ten gth u suppor

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support you: For his Neighbours and Relations, will not come to work for him so soon as you Imagine. At length their Mother left them the third time upon the same Errand; and when she came back, they told her that they had heard the Owner saying thus to his Son; I see that our Acquaintance, our Neighbours, and our Relations, neglect our Harvest, and that we must trust to our own Labour to get in our Corn, into the Barn, or that otherwise it will not be got in at all, or at least not in time as it should be: So that I will begin my work my self. See therefore that you get two Sickles ready, and to morrow I will call you up betimes to go to work: No sooner the Old Lark heard this, but she bid her Young ones fly away with her: And 'twas well they did; For the next morning, as soon as Day began to break, came the Old Peasant and his Son, who cut down the Corn, and found their humble Nest.

EXPLICATION

BY the Mother *Lark*, the Sages understood old Vertuous Men, or Parents.

By the young *Larks*, Children, or Young Men,

Men, who are not able to govern themselves. All the other Words, are us'd in their Natural Sense.

FORASMUCH as all Men come into the World in so helpless a Condition, that if they are not cherished and taken care of, they dye as soon as they are born, and that when they are past their Infancy, and begin to speak and run about like Children, they are incapable of Governing themselves: And forasmuch as having no manner of Experience, they are not able to form a Right Judgment, of any thing that happens to them, nor to come to any good Resolution, what they ought or ought not to do: 'Tis requisite that young Men should be governed by the Old, till they come to years of discretion, and till their own Observation and Experience have strengthen'd their Judgment, and taught them to regulate their Lives, and all their Actions, according to the Rules, of good Reason and Sense. And young Men therefore are fortunate or unfortunate, according as the Old, who take care of them, have one and the same Interest; in the Welfare or doing amiss of their Children or Pupils, and in as much as they make their Interest their own: And for that Parents, cannot well have an Interest opposite to that of their Children, it follows, that those Children are very happy who are not under the Guardianship of Strangers, who often either neglect their Welfare, or seek their own Advantage, to the prejudice of their Pupils; but under that of their own Parents, who

who know with how much coolness and indifference at best, but often with how much dishonesty Men behave themselves, in relation to those, whose Affairs they manage and take care of. Besides, Parents are better able than Strangers, to discern and distinguish, between things that are likely to be prejudicial or profitable to their Children: And tho' they may not perhaps always understand the true Interest of them, yet 'tis certain, that they will not be treacherous, nor negligent in their Behalf, but will be as zealous to take care of them, and all their Affairs, as they are of themselves and their own: of wick few Examples are met with in other Men.

And what a difference there is among Men, when they work and take care for themselves or for others, we see in all the Affairs of Mankind: Particularly, when they work for others, tho' they have agreed before hand, for a certain Reward for their Labour, they do not half so much work, as when they work for themselves; and tho' it be their daily Occupation, and that therefore they ought to understand it perfectly, they seem to have no Knowledge, or Care, of what ought to be done or not done, or whether it be well or ill done, but consult only their own Ease and Profit: And this is arriv'd to that pass, that a Gilder of self Lucre, and Advantage is sufficient to make labouring Men do a Hundred Guilders Damage, to the Person that sets them to work, when they are in no fear of being Punish'd for it. The force of this self Interest is evidently seen, when any Man stands Candidate, for

for any beneficial Employment, that is in the Gift of any Society of Men: For each of the Members, when address'd to in particular, gives good Words and fair Promises, that he will Vote in favour of the Party, that applies himself to him, but when he comes into the Assembly, if the least Glimpse of self Advantage appear, he no longer remembers his given Word, but Votes for himself or some other, whom he thinks it more his Interest to please. From all which it follows, that when a Man would have his Business done effectually, he must not wholly trust to the Assistance of others, but must set his own hand to the Plough: And that young Men, who believe and follow the Advice of the Old, who have the same Interest with them, will certainly find their Advantage by it. And lastly, that the best Form of Government is, where the Interest of the Rulers, and of the Major Part of the Inhabitants, is inseparably united to that of the Publick, and where the Welfare of the one, absolutely depends on the Welfare of the other. And that, on the contrary, the most imperfect and worst Form of Government is that, where the Rulers, being neither willing nor able to take care for their own Welfare, commit the whole Care of it to one other Man: For, if the best, that can happen, that one Man will indeed take care but for himself only; and if the worst, that can arrive, he will neglect and ruine himself, and all his Subjects. Those Rulers therefore of a free Republick, who, to the prejudice of the Pupils, over whom God has placed them,

strip

strip and divest themselves of the Sovereignty, to confer it on one Man, and his Posterity for ever, be they Wise, Fools, or Madmen, commit against all their Posterity, the greatest Baseness and Cruelty, that can enter into the Thoughts of Men, and prove thereby that they were depriv'd of all good Reason and Sense; and by consequence, that whatever they did in this Affair, is in Justice void and of no effect whatsoever. And tho' they should be all allow'd to have been in their right Senses, it would then follow, that they might indeed oblige and subject themselves to the Obedience of one Man, but had not any Authority to subject others, and in no wise the People under their Charge, and their Posterity, whose Rights they may increase, but cannot lessen on any pretence whatsoever. Now that the Rulers of free Republicks, may govern themselves in this Affair, according to what has happen'd in former Ages, we will give them some Examples of those Countries and Subjects, that were under the Obedience of one Man, who rul'd as King over them.

From the Year of our Lord 710, to the Year 741, the Kingdom of France was governed by four Kings successively, who instead of taking care of their Subjects, like Ideots and men half Mad, abandon'd themselves wholly to their Pleasures, leaving the Government of the Kingdom to Charles Martel, the Mayor of the Palace, (*Maire du Palais*), who after having been engag'd in several Wars, left his son Pepin to succeed him in his Employment. He, by the Consent of the States of France, and

and Approbation of the Pope of Rome, depos'd the King, *Childerick III*, made him be shav'd like a Monk, and shut him up in a Convent, about the Year 750. Afterwards in the Year 892, *Charles* the simple, by Virtue of his Birth, succeeded to the Throne, and he, by his incapacity to govern, occasion'd many Civil Wars in the Kingdom, and at length was taken Prisoner in one of them, in the Year 923, and continued so till the time of his Death, which happen'd in the Year 929. Then the States of the Kingdom recall'd his Son *Lewis* the IVth from England, whither he and his Mother were fled, and plac'd him on the Throne: He, as well as his Son *Lotharius* after him, Rul'd like Perjur'd and Tyrannical Princes: And *Lotharius*, Son of *Lewis* the V, having Reign'd for the Space of about ten Years, in all Excess and Dissoluteness, came to dye without any Issue, and gave a fair opportunity to *Hugh Capet*, the Mayor of his Palace, in prejudice of the Rightful Heir, but by the Consent of the States, to make himself King of France after he had defeated and taken Prisoner in a Battle *Charles* Duke of Lorrain, who was next Heir to the Crown. This happen'd in the Year 987: The Successors of *Capet*, permitted their Subjects to enjoy more Quiet and Repose, for many Years together: But at length they began again to feel the sad, but necessary Effects of Monarchical Government. For in the Year 1380, *Charles* the VI, coming to be King at twelve Years of Age, and go-

versing in his Youth, first by his Guardians, and then of his own Authority, by the Advice of Young and Evil Counsellors, made his Subjects most miserable, as well by Civil Divisions and Tumults, as by Foreign Wars. But these are not all the ill Accidents that attend a Monarchy: For the Annals of the same Kingdom, furnish us with an Example of one of much worse Consequence, in the Person of the same King; who, as he was leading his Army to War against the Province of *Britain*, was on a certain Day in the Month of *July*, about Noon, so struck on a sudden with the raging Heat of the Sun, that it quite turn'd his Brains: the first Effect of his Rage was like to have been felt by one of his Pages, at whom he run with his drawn Sword, and endeavour'd to Kill him, without any Provocation whatsoever, and before any Notice was taken of his Madfess. He lived afterwards for the space of 22 Years, not without some Intervals of Sense: but during his Lunacy, the States of *France* appointed two Protectors to govern them, namely the King's two Uncles, the Dukes of *Orleans*, and *Burgundy*, who ruled the Kingdom in such Discord and Confusion, that both of them, first one and then the other, were Murder'd. *Lewis* of *Orleans*, made some of his own Servants murder *John* of *Burgundy*, as he was riding one Evening thro' the Streets of *Paris*, in the Year 1407: And afterwards, in the Year 1419, *Charles* Dauphin of *France*, who during his Father's Madfess, had taken the Administration of the Kingdom, out of the Hands of the

Protectors into his own, under a feign'd pretence of meeting to treat of a Reconciliation, caus'd *John Duke of Burgundy* to be murder'd in Revenge. In short, during the whole two and twenty Years, that the Madness of that King lasted, as also from that time to the Year 1436, the poor Subjects of *France* were continually torn to pieces by Civil Wars, and by the *English*, who by the means of the Duke of *Burgundy*, were called into *France*, and on pretence that their King was the Lawful Heir to the Crown, made themselves Masters of the greatest part of *France*; so that in the Year 1422, *Henry King of England* was crown'd King of *France* at *Paris*, and till about the Year 1454, the Miserable Subjects were cruelly oppress'd and plunder'd on all sides; insomuch that the whole Country was very nigh reduc'd to a Desert.

Now that we in these Provinces, from the Year 1357, or the beginning of 1358, to the Year 1389, were not, by reason of almost the like Accident of Madness, in the Person of *William of Bavaria, Earl of Holland*, torn to pieces in like manner; that our Towns and Houses were not plundered, nor our Countries laid waste, must be ascrib'd to the prudent Conduct, and Sovereign Authority, of the States of these Provinces, who took and kept in their Custody that Lunatick Earl, in spite of his Wife, who as Mother to her Children, pretended to have a Right of Governing these Countries as Protectress, during her Husband's Madness, and Childrens Minority: But our Nobility and Cities, by virtue of their Supreme

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Supreme Power, took not *Lewis*, our Earl's Eldest Brother, but his younger Brother, whom they thought more fit and capable to govern them: So that we learn from this Example, how happy are the Inhabitants of a Republick, where the free Rulers take care of their own and the Peoples Welfare, and who neither command, nor permit any thing, but what they believe will tend to the Advantage of both.

F A B L E XXVII.

*The Magpye the Fowler, and
the fowl.*

A Magpye, who by Nature had a Waddling Gate, and who, whenever her Master bid her, had learnt to shew either her Black or White Feathers, and, by imitating him, to speak the *French* and *Dutch* Languages very readily; was very much in his Favour, and he therefore fed her very plentifully. But she observ'd him to be so Covetous, that he made it his Business to catch the harmless Birds, and to sell them for Money to others, according to the Size of them, or as they could sing prettily: she therefore considered, that when her

148 *The Magpye, the Fowler,*

Master could no longer find means to satisfy his Avarice, she should soon be out of his Favour, and not be kept by him in such Care and Plenty. She therefore flew away to a great Plump of Fowl, and setting her self down by them, fell to Chattering *French* and *Dutch*, at which the Fowl were wonderfully surprized: The Magpye seeing it, said; Sisters, my Master was pleased to teach me these Languages, and gives me besides plenty of dainty Food: And I have great reason to believe, that if you could get into his Favour, the same good Fortune would happen to you likewise. Upon this all these Foreign Fowl earnestly entreated the Magpye, to go and speak to her Master, to teach them the same Languages, and to assure him, that they would apply themselves with their utmost Diligence to learn them. The Magpye with great Joy accepted of the Employment, and flying to her Master told him, that he should get ready and set his Nets, and that she would bring a great many Ignorant Fowl to be caught by him. Immediately the Fowler did as she had bid him, and then she flew away, and spoke thus to them Dear Sisters, come along with me, for I have spoken to my Master, and he will receive

receive you with a great deal of Joy and Civility, and soon teach you the two Languages that you desire to Learn. The Fowl believ'd her, and she decoy'd them into the Net, where the Fowler took them, and sold them at the highest Price he could. By this means the Magpye grew more and more in the Favour of her Master, who hoped by her Industry to get more Quarries like this.

E X P L I C A T I O N.

THE Ancients understood by the *Magpye*, a Courtier, who can write Black and White with the same Pen, and blow hot and cold with the same Breath.

By the *Fowler*, a Tyrant, who enriches himself by Confiscating the Estates of his Subjects.

By the *Fowl*, Harmless Men, who will forsooth be Courtiers; and when they come to Court, are put to Death or robb'd of all they have.

THAT Servant truly serves his Master, who acts not according to his own Inclinations, nor seeks his own Advantage, but comes and goes, and winds and turns himself according to his Master's pleasure, and sets nothing in Competition with it; But as Self Interest is the Chief, if not the only, End of all the Actions of Men, so no Man hires himself to the Service of any Man, but hoping, that, when he has discharg'd his Duty as he ought to do, he shall obtain his Master's Favour.

150 *The Magpye, the Fowler,*

and receive his Wages, whereby his Labour will become more easy and supportable to him. 'Tis therefore necessary, that before a Man engages himself in the Service of a Master, he should first consider, what Affections and Desires reign most in the Master, whom he intends to serve; whether they are suitable to his Temper, and he able and willing to promote and advance the Designs of his Master, in the things to which he knows him to be addicted: For otherwise both Master and Servant will fail of their Ends, and be uneasy; the first in his Command, the last in his Free Service or Slavery.

Now whoever is desirous to serve in the Court of a King or a Prince, ought never to be unmindful of what we have already said: Nor that no Courtier ever endeavour'd to make his Master wiser or better than he is, but to his own prejudice: For the Court being made up of Men, whose chief aim it is to indulge themselves in Luxurious Delights, to increase their own Glory, and Greatness, and to sooth up their Master, in the pursuit of his Lustful Desires, 'tis not to be expected, that a Man, who fully resolves to lead a Virtuous Life, and to give the best Advice he can to his Prince, should continue long in Favour at Court: But, on the contrary, we may reasonably expect, that a Man, to whom it seems to be the same thing, to commit a Base or Honourable Action; to speak truth or to lie; falsely and under a shew of Friendship, to betray and accuse the Innocent, or by revealing the Truth to bring
Villain

Villains to Punishment; will certainly thereby get into his Master's Favour, and keep it, provided he take care in each of those Actions, to humour his Master's Inclinations and Desires. If any Man therefore find himself thus made for a Courtier, and resolve, either out of love to himself, his Friends, or his Country, to go into the Service of Kings and Princes, let him then narrowly take notice, whether his Master be Covetous or Ambitious; if he will be strictly obey'd by all his Subjects; if his Greatness depend on the Strength and Fidelity of his Army; if, without troubling himself with the Affairs of State and Government, he makes it his chief Business to satisfy his Lustful Desires, and which they are; if he delights in Gaming, Hunting, Dancing, Drinking to excess, or other Debaucheries; if he be naturally Brave or a Coward: For Courtiers, who are once come to have so perfect a Knowledge of their Prince, will easily get into his Favour and keep it, by seeming to have the same Inclinations, and by praising and flattering him in all that he does and says. Thus we see in this Fable, that even a *Maggys*, having all these Court Qualifications, found means to ingratiate her self with the Fowler; and by her cunning to humour him in his Covetousness, grew more and more in his Favour.

Our Fable therefore teaches us, That Servants, and particularly Courtiers, must not in any of their Actions consult their own Inclinations, but must behave themselves in all things according to their Masters humours and desires; and that true Courtiers, to get

the Favour of their Prince and keep it never boggle at his Request, to transgress the Rules of all Friendship, Virtue, and Religion. Nay, that most of them, like our *Mages*, are wont to commit their Treacheries under the Holy shew of Friendship, and by so doing gain the Good Will of their Master.

FABLE XXVIII.

The Stork and the Apothecary.

A Stork, reflecting that the Love which all Storks in general bear to their Young, and that the Gratitude of the Young Storks to their Parents, when they grow Old and unable to fly, and get their Food themselves, was so great, that the wise *Greeks*, thought they could not better express the reciprocal Duties of Parents and Children, than by the Word *Stork*; that is, to play the Stork, or to behave one's self like a Stork; and knowing besides, that the harmless Frogs, who they liv'd in full Liberty, had conceived so high an Opinion of Storks, on Account of those Virtues, and put so much Confidence in him in particular, as to make

choice of him for their King, to protect them against all their Enemies; which he, when he had accepted of the Office, had solemnly sworn to do; was extremely troubled in his Conscience, when he called these things to Mind, and that he, contrary to his Nature, his Duty, and his Oath, had eaten up the Frogs, that had trusted themselves to his Protection; and that those, which remain'd yet alive, spoke of him as of a Tyrant, and fled from him as such. So that growing Jealous and Diffident of the Beasts, that were as Ravenous, and of as ill principles as himself, lest they should serve him, as he had serv'd others, and finding that he could not long support his Sovereignty, but by continuing to devour his innocent Subjects, who had yielded themselves to his Obedience, he grew very uncertain what he should do with himself. Whilst he was thus in suspense, a skillful Apothecary, who happened to meet him, represented to him; that he was not only a detestable Tyrant, but that by having eaten so many Frogs, Adders, Fish, and other unclean Food, he was become as it were but a Bastard Stork, and the most impure Bird on the whole Earth; and that therefore it would be necessary for him, to go along with him to his Shop, to the
end

end, that by the Smell of some Healing Balsams, and Simples, and by the help of some wholsom Syrrups and Potions, the Habit of his Body, and even his Nature might be alter'd, and he become again, as Sound and as Clean as ever he was in his Life. The Stork willingly accepted the Invitation; but having lived some time with the Apothecary, he found that his having been accusom'd to foul Feeding, had brought upon him so Ill an Habit of Body, and particularly had so ruin'd his Stomach, that his deprav'd Appetite found no Relish in those healing Drugs; and made him long the more to live in greater Plenty, and to feed on more Substantial Food: He chose therefore rather to feed on Frogs, Lizards, Spiders, Eggs of Adders, and other Nasty Food, tho' it should ruine his Reputation, and render him odious to the whole Earth. And accordingly return'd again to his Vomit, and came to dye like a Blood-Thirsty Beast.

E X P L

EXPLICATION.

BY the *Frogs*, the Ancients understood the Peasants and other Common People a Republick, who commonly chuse for their Protector a Man who afterwards Tyrannizes over them.

By the *Stork*, an Eminent Inhabitant, who, being chosen Protector of a free People, becomes their Tyrant.

By the *Apothecary*, a Virtuous Counsellor the Tyrant, who advises him to desist from Tyranny, and to permit the Commonwealth to enjoy its Liberties and Privileges.

Those Men, who in a free Common-wealth are descended from Ancient, and Noble Families, and by a too great expence in Building, or House-keeping, or what is yet worse, Gaming, Drinking, or Whoring, have lost their paternal Estates, and partly by their Poverty cannot arrive to have any Share in the Government, nor get any Employment depending on it, can never hope to redeem themselves from that Misery, but by making some Revolution, and introducing some Change and Innovation in the Constitution of the Common-Wealth. And whoever among such Malecontents is eminent for his Birth, though he be Ambitious, Treacherous, Prodigal, Hypocritical, Eloquent, Mild, Courteous, strong of Body, and brave in his own Person, he

he is generally set up for Head of all the affected Party. And to him immediately join themselves all the Common People, whose Fortunes are but low in the World, who are in Debt, who are or fear to be prosecuted for any Crimes, as likewise the Mob or mean Inhabitants of a City, who scarcely know how to get Bread, who always envy and hate the Rich and Virtuous Citizens, and are constantly gaping after Innovation and Change.

And whereas all the Virtuous Inhabitants who have any share in the Government of the Republick, or who enjoy any Offices or Employment that depend upon it, as also all the other Honest, Rich, and Understanding Inhabitants, know that the Malecontents, especially the Chief of them, tho' they boast and talk aloud of their great Zeal and Care for the Welfare and Liberty of the Publick; have indeed no other Design, by introducing Change in the Government, than to get in their Power and Possession all the considerable Places of Trust and Honour, the Riches of the Common People, the Management of the Publick Revenues, and to dispose of all as they think fit, among their Vicious Favourite Officers, and Courtiers. Those Virtuous and worthy Inhabitants are therefore oblig'd, on behalf of the Publick and their own Private Interest, to exert all their Power to oppose the Wicked Designs of the Malecontents, when if they happen to get the better of the Disputants, cannot propose to themselves any greater or other Security, of remaining unpunished for their Crimes, than by deposing those

covers of their Countries Freedom, from the Government, and all Offices in the Commonwealth, and by depriving some of the chief of them of their Lives and Estates, pretending, as a Cloak to their Villany, that they have been guilty of Treason against the State. And when things are once come to this Extremity, the Head of the Malecontents, to confirm himself in his Greatness, never fails to get his factious Adherents to chuse him for Chief of the Republick, as if they could lawfully dispose of the Sovereignty, and by that means to put to Silence all the rest of his Opposers, to make them buckle to him, to banish them out of the Country, or to put them to Death. But after this it often happens, that such an Usurper, when the heat of Ambition begins to cool, comes with a quiet mind to reflect on his approaching End, and how many Solemn Oaths he has taken and broken; how many worthy Patriots of his native Country he has despoil'd of their Employments; robb'd of their Estates, impoverish'd, driven into Exile, or put to Death; how many Virgins and Wives have been Debowr'd and Ravish'd, how many Wives have lost their Husbands, and Children their Fathers, how many of his Fellow Inhabitants have been brought to ruin and kill'd; how many Countreys have been laid Waste; how many Cities, Towns, Villages, and Houses have been under'd, beaten to peices or burnt to Ashes, together with many other Calamities, that are the constant Attendants of a Civil War, and all

all only to increase his Greatness, and that of other Profligate Villains like himself: Insomuch that in the beginning of his Usurpation, he doubted not to make himself many Friends, by distributing the Offices and Places of Government, and also the Estates and Riches of the Common Inhabitants, to whomsoever he thought fit; yet he finds, on the contrary, that no Virtuous nor Sensible Man, ever thought himself bound in Gratitude, to assist or stand by a Tyrant of his Country, on Account of any private Benefits that he had receiv'd from him. More over all the Detestable Villains, who have been serviceable to him in helping to raise him to that Greatness, always think they deserve a greater Reward than he gives them. So that at length he finds himself destitute of all true Friends, and surrounded only by Men of Base Principles, in whom he dares put no manner of Confidence. And hence it is that he begins to loath his Greatness, and to wish if it were possible, to lay down his Usurp'd Authority; but is hinder'd, by reflecting how difficult it will be, to quit his Prodigal and Luxurious course of Life, to which he has been so long accusom'd; and fearing, lest among the many Persons he has injur'd, some one or other would Revenge their wrongs, if he came to lead a private Life, and had no Guards to secure his Person. Of this we had Examples in *Phalaris*, Tyrant of *Agrigentum*, and in *Octavianus Augustus*, Tyrant of the Republick of *Rome*, who propos'd it indeed to their Coun-

cil, but never actually divested themselves of the Sovereign Authority.

What we learn by this Fable therefore is, That no Man can make himself Tyrant of a Free Republick, but by committing so many detestable Villanies, that even the Tyrants themselves, when they come seriously to reflect thereon, are amaz'd at the vastness of them, and struck with such a Terrour in their Consciences, that they wish, but in vain, that they had never acted them, and would, but cannot, lay down their usurp'd Authority; and that they lead their Lives in Anxiety and Discontent, going on in their Cruelties, attended by none but False Friends, till they come to dye in the Wrath of God, and are accompany'd to the Grave with the Execrations of the Good and Virtuous, who always rejoice in their Death.

F A B L E XXIX.

The Frog, and the Lobster.

A Frog, who very ignorantly, took herself to be a most beautiful Creature, saw once upon a time, a Lobster crawling towards her in the Ditch where she liv'd; and as she had a mean Opinion of all the Beasts in general, in comparison of herself, she more particularly despised

spised the Lobster, for his Swarthy Colour, and for his Eyes that look'd as if they were started out of his Head, and therefore very insolently affronted him in this manner. How dares, says she, this filthy Beast presume to sully this my clear Water, where I have scarce room enough for my self, and since I am able to hinder his coming hither, or drive him from hence? With that she leap'd towards him in a great Fury, and said, that she would soon teach him better Manners, than to presume to come into her Sight. Whereupon the Lobster, going backwards according to his Nature, answered her; that he intended to converse with the Frogs in all brotherly Love and Friendship, and would neither do them nor any of theirs, not so much as the Water they liv'd in, any Hurt. But the Foolish Passionate Frog, believ'd that the Lobster's going backward was a token of his Fear, occasion'd by the big words she had given him, and therefore she followed her blow, and threatned him more and more; Never run for't, says she, thou Cowardly as well as Ugly Beast, for thou shalt not escape my just Indignation; I will kill thee this very moment, and give thee flesh to be devour'd by the Fish that swim in this Weedy Pool: Then she instantly

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leaped upon him, which compell'd him to look to himself. He turned upon his back, and threw her off him; then took her in his Claws, and pinch'd her so heartily that her Body burst with the gripe. Thus this Insolent Frog dy'd a shameful Death, which by her own Pride and Folly she had brought upon her self.

E X P L I C A T I O N.

BY the *Frog*, the Ancients understood a Man of a very low Condition, and nevertheless extremely passionate, foul-mouth'd, conceited, high-minded, and who delights in War.

By the *Lobster*, a very mean, quiet, humble Man, but of great Prudence, and a Lover of Peace.

ALL, who reflect seriously on the Essence of Man, observe, That they are all be-
got and born in the same manner, nourish'd
with the same food, and in their Infancy in-
ow'd with an equal Measure of Knowledge,
Judgment and Memory: as likewise that during
their whole Lives, they are all alike subject to
the same unruly Passions, or Emotions of their
Soul or Blood, obnoxious to the like wants
and necessities of Body: And lastly, That having
all of them, from the Highest to the Lowest,
had their beginning from one and the same God,
they may likewise all of them, after this frail,
short, and imperfect Life, hope to receive

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and enjoy, from the Merciful hands of the same Lord, a Glorious and Blessed Eternity.

All Men being therefore Fellow-Citizens of this World, and, as it were, Brothers, and like one another; each of them, consider'd apart, may, during this Life, do much Good, or much Mischief to another; and no Man is so despicable and mean, but that one time or another, it may be in his Power to do us the greatest Good, or the greatest Mischief: that is, he may save our life, or take it away. And whereas all Men love their own selves with an equal Degree of Affection, it follows from what we have said, That all the Actions of Men, whether of their Bodies, of their Souls, or of both, ought to be directed to no other end, than to attain what will do them Good, and to avoid what will do them Mischief. But we find it quite otherwise with them, for that they, either by reason of the different Degrees of Knowledge, to which they come to arrive, or of their different Passions, and Educations, or for many other causes, will not some of them exert their Natural, and in that, equal Gifts and Endowments, as much and as well as the others, to support themselves, or to advance and better their own Conditions: So that the difference of their Wills is the Cause, that some are Wise and more Virtuous, some more Foolish and Vicious than the others. For Wise Men, duly considering the true Essence of Man, and judging Humbly and Modestly of themselves and of others, think they shall certainly obtain Good, and avoid Mischief, as much as 'tis possible for

Man

Mankind, by endeavouring to live in Peace and Quiet with all Men; for that 'tis beyond dispute, but each individual Man may do them much Good or much Harm. Moreover, the Wisest Men are always desirous to enter into a strict Alliance and Friendship with those who resemble them most, and with whom they are most willing to Converse. Unwise Men, on the contrary, reflect not duly on the common Infirmities, Imperfections and Wants of Mankind, nor will they consider and regard their own selves without flattery; but their Thoughts are wholly taken up with admiring their own Knowledge, Judgment, Memory, Strength, Beauty, and other Qualifications which make them seem excellent in their own Eyes, insomuch that they always set a greater Value, and delight more in themselves than they deserve; nor do they ever put the true worth of others in ballance against their fanfy'd Perfections: And this is the Reason that they are so Ambitious, Insolent, Foul-mouth'd, Quarrellous, Proud and Conceited. Insomuch that being thus carry'd away with Pleasing thoughts of themselves, and so transported with self-love, they fondly believe, that the more they despise and contemn others, the more they lay their Faults open to the World, the more they dare to provoke them in reviling and speaking ill of them behind their backs; the more they themselves shall be respected and esteem'd by the rest of Mankind. Thus they are continually involving themselves in new Broils, and creating to themselves fresh Enemies, till at

length they fall upon Men, who seeing 'tis impossible for them to avoid their Insults, join all their Strength together, and make use of it to correct their Insolence, and to deprive them of the Power of doing any farther Mischief: while they, on the other hand, contrary to all good Reason, trusting more to the Weakness, which they imagin they shall find in the Persons whom they have provok'd, than on their own known Strength, which they vainly conceive to be greater than it is, and contrary to their expectation, finding more resistance than they suspected, are on a sudden so thrown off the hinges, that they neglect to exert all the strength, of which they are truly Masters, and wou'd certainly make use of it, were it not for the Confusion with which they find themselves surpriz'd. All which we see in this Fable, where the *Lobster*, who was quiet, humble, modest and slow in Motion, was contented to live in the Water, in Community and Friendship with the *Frog*; but seeing that she, contrary to all Justice, pretended to deprive him of the Water, out of which he could not live, and to drive him from thence by force, he thought it his duty not to avoid the Combat, it which he had only his life to lose; but to defend himself with Courage and Bravery: whereas on the contrary, the haughty, insolent and foul-mouth'd *Frog*, who could leap high and nimble, and swim a-pace, who might have made use both of the Water and the Land, would needs have all the Water to her self, and drive the *Lobster* from thence or kill him; but found such Resistance, that she

fell her self in the Scuffle. And we see the like too happen, not only in our daily Conversation with Men, where the Quarrellsom and Dissentions Persons, who delight in Broyls, and want not Courage to go through with it, so often bring themselves into Danger, that at length they are kill'd themselves, when they least expected it, and go down to Hell shamefully: But particularly in Kings, Princes and Republicks, who delighting in War, are continually picking Quarrels with their Neighbours, till at length they meet with their Masters. A Famous Example of this we see in the City of *Rome*, who was once the Mistress of the Earth, and for the space of about seven Hundred years successively, continually plagu'd, destroy'd and laid waste all her Neighbours, nay almost all the known World; but at last was forc'd to see some of her own Children tear out the Entrails of their Mother, by Massacring their Fellow-Citizens; and the *Cesars* make her a Den of Murderers, by putting to Death her bravest Patriots and Senators; till at last the Cruel and Barbarous *Goths, Vandals,* and *Huns* broke at several times into *Italy*, and as often took, plunder'd and laid waste that Chief City of the World; insomuch that in those days the following Verse was made of her;

Roma Caput mundi quondam, jam Culus habetur.

166 *The Living Lyon, and*

To conclude, This Fable properly teaches us, that we all ought to have a modest and humble Opinion of our selves, and endeavour to live in Peace and Friendship with all Mankind. And that the Arrogant and Ambitious, who delight in War, when they insult the Peaceable and the Meek, in so doing often destroy themselves.

F A B L E XXX.

The Living Lyon and the Dead Lyon.

A certain Lyon, during his whole Life, made no Conscience of hunting, taking and devouring all sorts of Beasts, as well those that liv'd on Flesh as Grasse; and all without any other reason than to satisfy his Hunger, to shew his great Strength, and to let all the other Beasts see, that he, unlike to them, was subject to no Law, but his Will: Insomuch that all of them, to get into his Favour, or to avoid his Displeasure, Flatter'd and Honour'd him to a high Degree; or if they had no mind to beg any kindness of him, they fled away from him as well as they could. Now among the Chief and Con-
stant

Fab. 30. *the Dead Lyon.* 167

stant Flatterers of the Lyon, were particularly reckon'd the Wolves, the Bears, the Foxes, and the Apes ; who all of them said, that they willingly acknowledg'd the Lyon for Chief Huntsman, or Master of all the Game, and that they would readily help him to take the Beasts that fed on Grass, provided that each of them should have a small Portion of the Flesh, of those Innocent Beasts that they happen'd to catch ; and that the Apes, who by their Tricks and Mimick Actions, diverted the Lyon when he was at Table and at other times, should have, for their shares, the Offals of all that were taken. The Lyon accepted of the Proposal, and to Hunting they all went together, and for some time caught many of the grass-eating Beasts and devour'd them : Till at length the Lyon, under whose Protection the other Villanous Beasts had dar'd to commit so many Murders, chanc'd to fall sick, and dyed. Then the Beasts of Prey fell together by the Ears, whom they should Elect for their chief Huntsman, in the room of the Deceas'd. While the War lasted, the Beasts that liv'd on Grass, were not pursu'd by them, but living in Quiet and Plenty, grew very strong and lusty and declar'd aloud,

that Men ought to extinguish the Race of these Ravenous Beasts of Prey, as Monsters, unworthy to live in the World, or at least drive them from out the grassy Plains, for that they would not be Govern'd by any Laws, nor live according to the Rules of Reason and Justice; but on the contrary, trampled on all the Peaceable Beasts, robb'd them of their Pasture, and kill'd as many of them as fell into their Power. Now when the News of the Lyon's Death came to the Ears of the Peaceable Beasts, there was not the meanest of them all, but hy'd away with great Joy to insult over him, and to show how despicable a Creature a Beast of Prey is, when he is depriv'd of his Strength and Power to do harm. The Hare leapt on his lifeless Body, and pluck'd him by the Beard, sported with his dead Teeth and Claws, and wrung him by the Tail, while the Ass fell to kicking him on the Head, and insulted over him with these Words, This Kick I give thee, for that thou hast so often despis'd, derided and injur'd me and my Children; this, for that thou hast so often driven us out of our Pasture, and forc'd us to wander up and down in foreign Lands, like Vagabonds! And this last

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fast hearty Kick I give thee, in remembrance, that thou in thy Life-time, hast kill'd so many of my Innocent Children and Relations, to glut thy cursed Maw.

EXPLICATION.

BY the *Lyon*, of this Fable, the Ancients understood, a Man in Power and Authority, who lives not on his own Revenue, but by oppressing others. Or a King, Tyrant, or Prince.

By the *Wolves and Bears*, Soldiers who assist such a Man in his Violences.

By *Foxes and Apes*, Courtiers, who give him Advice, and divert him.

By the *Beasts that feed on Grass*, all the Inhabitants of a Country, who live not by oppressing others, but on their own Estates, or by their Labour and Industry.

By the *Hare*, a Man of Experience in the World, who does hurt to no Man.

By the *Ass*, all Labourers and Tradesmen, particularly Merchants.

True Honour is the Testimony that we give, by Words, Gestures or Actions, the great Respect and Love that we inwardly have for any Man, on Account of his virtues.

True

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True Shame or Dishonour is the evidence that we give, by Words, Gestures or Actions of the Contempt and Hate that we inwardly have of any Man on Account of his Vices.

False Honour and false Shame or Dishonour are when those Exterieur Testimonies are given by Men, who think quite otherwise of the Persons whom they Honour or Blame, than they speak of them or act in their behalf.

And as true Honour, or true Dishonour happens to no Man, but to those who truly deserve them, or at least who are thought to do so: So false Honour or false Shame are given to none, but those who deserve not the true or at least, who are thought not to have deserved them. For Example; When a Man is arriv'd to so great a Degree of Power, as to be able to commit Crimes, without being liable to Punishment; but, on the contrary, to Punish or Reward those who Praise or Blame him for them; and particularly those who have assisted or oppos'd him in the Perpetration or Accomplishment of them: Some Men are new wanting, to give a false Honour to such a Vain: but, on the other Hand, Others are always found, who are so truly Honourable to themselves, as to choose rather to suffer a false and undeserv'd Punishment from him, than to acknowledge any Honour to be due to him.

But we will now explain the true Meaning and Intent of this Fable. Imagine therefore with your self, among the Inhabitants of a free Common-wealth, some one Eminent Man whose Expences have far exceeded his Re-

ne, and Ruin'd his Estate: Infomuch that he
has no way left to repair his decay'd Fortune,
but by stirring up Troubles and Commotions
in the Republick, to the end, that coming
thereby to a greater Degree of Authority, he
may, contrary to the Laws, encrease his own
greatness, and enrich himself and others, by
giving them Offices and Employments, or by
laying heavy Taxes and Impositions on the
Publick; or, if that be not sufficient to satisfy
his boundless Avarice and Ambition, by con-
fiding under Colour of Justice, or seizing by
open Violence and Force, the Estates of the
cheest and Peaceable Inhabitants. Imagine
further, that this Person, like another *Cati-*
line, has so much Power and Authority, that
the Common Judges neither can nor dare to Pu-
nish him for the Crimes he has committed, in
encroaching on the Liberties and Privileges of
the Publick, or to the Prejudice of any of the
private Members of it: For then all the lesser
Inhabitants, who are Prodigal and Necessitous,
particularly the Foreigners, will immediately
assist the Tyrant, and help him to accuse, put
to death, or banish out of the Land all the
best, Richest and most Virtuous Inhabitants,
that they may enrich themselves with the Spoils
of their Estates: And having thus put all into
confusion at home, they never fail to enter into
Wars with their Neighbours, and spin them
as long as they can, that they may have
pretence of Oppressing the People with in-
portable Taxes and Impositions, and there-
by maintain themselves in excessive Luxury and
Prodi-

Prodigality, while those Courtiers and Soldiers extol their Tyrant to the highest, on account of his great Wisdom, Virtue and Courage, and erect in his Honour Statues of Gold till at length the other Subjects, either out of Ignorance, believing it to be true, or out of fear of falling into the displeasure of the Tyrant pretend to pay him all imaginary Honours, and to Worship him as a God. But how well they discover, 'tis not difficult even then to discover, that all their Adoration is forc'd, and proceeds not from the Heart. And particularly when the Usurper comes to die, and leaves no Heir to succeed him, and that the Inhabitants recover their former Liberty; then 'tis easie to distinguish those who paid him true Honour, who rever'd him in their Hearts and out of their Free Motion and Will, from those who paid him only a forc'd and false obedience. Then first the Eyes of all the Wise and Honest Inhabitants are seen to sparkle with Excess of Joy. Then first is made Publick the true Life and Atchievements, that is, the Faults of the Tyrant, and not his Praises only. Then his Statues are thrown down, and sometimes his Breathless Body torn in Pieces, and dragg'd thro' the Streets. Then all the Wise and Virtuous Inhabitants cry out for Joy, That the Murderer, who to increase his own Greatness, took delight in causing to be put to Death the Wise and Virtuous Inhabitants, and the Effusion of a Sea of Innocent Blood, was shed in his unjust and Destructive War. There lies that Ravenous Beast of Prey,

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by causing their Husbands and Fathers to be murder'd, has made so many Widows and Orphans, and then shamefully robb'd them of all their Substance. There lies that foul Ravisher of Young Virgins, and Honest Wives. There is that detestable Monster, who liv'd to the Destruction of all Wise and Good Men, and is dead to their inexpressible Satisfaction and Joy. In a word, These are those laudable Insults of the Wise and Virtuous Hare, and those kicks of the Harmless and Laborious Ass, upon the body of the Dead Lyon. And of this our fore-fathers in the last Age, saw an Example in the Low-Countries in the Person of *Philip the Illd. King of Spain*, who, as well in his life-time as after his Death, was represented by the Historiographers of the *Conquer'd Netherlands*, to be a second *Holy Job*, but is mention'd by those of the *United Provinces* to have been another *Antiochus*. And this being the Proper Sense of this Fable; and the Lesson that it teaches us, we think it needless here at present to sum up our foregoing Explication, as we have done in most of the former Fables, and shall do in most of those that are yet to be told.

F A B L E

F A B L E XXXI.

The Ass with the Lyon's Hide.

IN Days of Old, when the Giants made War against *Jupiter*, old *Silenus* among others, came to his Assistance, riding upon an Ass, who, having never seen such huge Men before, was terribly scar'd, and fell to Braying at a hideous rate. The Giants, too, who never till then had heard such a thundering Voice, imagin'd that some terrible Monster was coming to fall upon them, and betook themselves to sudden flight.

After this, when *Bacchus* wag'd War against the *Indians*, there came to his aid him not only the *Menades*, but the father *Silenus* too, riding upon the same Ass: who in the Battel was so frighted at the unwieldy bulk of the Elephants, that he bray'd as loud as he cou'd: This together with the Frantick Dames, who were array'd in skins of Beasts, with Snakes in one hand, and Spears, wreath'd round with Ivy and Vine-branches, in the other, and

who with continual shrieks and howlings rent the suffering Air, so terrify'd the *Indians*, who had never seen nor heard the like before, that they ran away immediately, and in their flight were either kill'd or taken.

Jupiter therefore and *Bacchus*, as well as *Silenus*, in gratitude to the Ass, discharg'd him from all manner of Service, and Honour'd him besides with a Lyon's Hide. This made the foolish Beast believe that those two Victories, were indeed due to his Great Valour and Prowess, insomuch that he took upon himself to be Respected, Honour'd and Serv'd as a God, by all the Men and Beasts, who before had known, despis'd and beaten him. But having to this end cloath'd himself with his Lyon's Hide in such a manner, as to shew his long ears, thinking they wou'd be taken for horns, and that thus he shou'd be look'd on to be a more dreadful Beast than a Lyon; he ran up and down like a mad thing, Braying after his usual manner to scare both Men and Beasts: And indeed the Children and most harmless Beasts were at first afraid and ran away from him, till the wily Fox, having heard his Voice, gave them Notice, that 'twas only

only the Ass with new Cloaths on his back: Insomuch that they all stood their Ground; and a Miller, seeing him near his Mill, tho' he bray'd not at all, yet knew him by his Ears; and going to him, laid hold of him, stript him of his Lyon's Hide, and with many a cruel blow, forc'd him to carry his Sack, using him to harder Labour than ever he had been put to in all his days: Now were the Gods offended at it, partly for that they were ashamed of his senseless folly, partly for that he had been babbling and boasting of things that he ought to have kept most secret, but chiefly because he had assum'd to himself the Honours due to them.

EXPLICATION.

BY *Jupiter, Bacchus, and Silenus*, the Ancients meant Kings or Princes.

By the *Ast*, a Foolish but useful Man, whose good Fortune has made him Insolent. Or Man who by accident and not on Account of his Services, is arriv'd to a high Station.

By being Cloath'd with the *Lyon's Hide*, to be vested in any great Office or Charge.

SO many Foolish and Vicious Men have, from all times, been seen to rise to great honours, Riches, and Power, and to continue that height; and, on the contrary, so many Wife and Virtuous Men have been seen to be thrown down, and kept under by the superiour Violence and Power of Fools and Rascals, and to Struggle and Labour beneath the Oppressions and Miseries to which the Vicious have reduc'd them, that some Men have thereby been inclin'd to doubt whether Prudence govern'd the Affairs of Men; Chance rul'd all things here below.

For, as the first Kings and Princes commonly arriv'd to that Greatness, not by the free choice and most Votes of their Subjects, but by Deceit, Violence, and many other Accidents; so their Successors are by Chance, and without any assistance of their own, arriv'd to that Height and Power. And whether such Kings and Princes, or their

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Chief

Chief Favourites, sell the Offices of the Government to those who pay most for them, or not, yet we see that in Monarchies those Places are chiefly in the hands of the most Corrupt and Vicious Men. For a Man of Understanding and Virtue, who designs to make no more Advantage of his Employment, than is consistent with the Good of the Subjects, will not for that Reason give so much for it, as another, who desires it for no other end than to get as much by it as he can, without any Regard to the Common Welfare of the Country.

And those Kings and Princes who sell no Employments, nor suffer them to be sold, give most of them to Men of no Merit, only at the Request of their Chief Favourite, or to Pandars and Sycophants, who have brought them a handsome Mistress, or any welcome piece of News; who best sooth their Ears with nauseous Flattery; who have happened to speak a witty word in Season, or the like. At least those Kings and Princes, in pursuance of the Political Maxim of Monarchical Governments, rather chuse to confer the Chief Employments on Men of mean Birth and little Merit, that the Obligation may be the greater, and such Officers more at the Devotion of the Prince; than on Persons of good Families, who on Account of their Birth or Services are worthy of them, and consequently less oblig'd to the Giver. This makes the Virtuous Subjects and Courtiers grumble and complain at a mighty rate to see themselves thus insupportably slighted, and Fools and

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Knives put over their Heads. Such Princes therefore imitate the Gods in our Fable, who gave the Skin of the *Lyon* to the Foolish, Cowardly and undeserving *Ass*.

But let the Men, who are mounted to such a height, and who are thus outwardly happy, be worthy of their good Fortune, or not; it will not be useless, to shew what Thoughts and Judgments they ought in the time of their Greatness, to have and form of themselves, and particularly, which of them ought to value themselves at a high rate, and which at a low. For, tho' all Men, consider'd in their own Persons, are, at the time of their Birth, of one and the same worth; nevertheless their succeeding Prosperity or Adversity, and many other Circumstances, make a great difference between them: And 'tis almost the greatest piece of Wisdom to which we can attain, to know our selves well, in whatever Condition we are.

In order whereunto, we must always be mindful of this Truth: That we may know our selves better than other Men can:

Plus aliis de te quam tu tibi credere noli.

and therefore we ought rather to believe our own Judgements of our selves, than what other men say of us. Besides, we ought likewise to remember, that our Interiour Worth or unworthiness consist chiefly in the stedfastness of our Will, to do either good or hurt; well to our selves as others. And if we put both these Maxims in our Mind, we

shall be convinc'd that we have more reason to have a mean than a great Opinion of ourselves: and by Consequence, we shall endeavour to live as becomes true Philosophers or good Christians.

But Politicians and Statesmen are of Opinion, that they discharge their Duty in this Matter, when they well examine and discover, what Power they properly have in themselves of doing good or harm either to their own selves, or to their Superiours, their Equals, or Inferiours, no matter whether with or against all Right and Reason. Thus they enquire whether they have strong and penetrating Judgments, whether they are Learned and know a great deal, whether they have good Eyes and Ears, a great Memory, and well made, Beautiful, Healthy, Sound, and Strong of Body; whether they are rich in Land or Money, or that all their Income proceeds from their Employments, which depend on the Favour of Kings and Princes. Without ever in the least reflecting on their Good Will or Virtue which would dispose them to promote the Welfare of the Publick. For that Kings and Princes make no Law but what conduce to their own Advantage, nor Magistrates but for their own Interest. So that each of their Subjects, particularly each Officer, must chiefly take notice what good they can do another, as well as the Master, and from what Mischief they can protect both. For if those Subjects or Officers find that they have but few Natural parts, and

many Weaknesses, so that all their Esteem depends upon good Fortune or the Favour of their Master, whatever Employment they are in, they must take care to behave themselves courteously and humbly, to be sparing in their Talk, and to have no Conversation with Men who knew them formerly, upon any Account whatsoever.

And those, who without any Merit, are grown very Rich, and arriv'd to great Honour and high Employments, become, for want of Knowledge, and out of too much Self-Love, join'd to their Greatness and the Flatteries with which others sooth their Folly, so blind and Proud, that they commonly wholly neglect the above-mention'd good Maxims, by following which they would preserve their Reputation, and regarding their own Imperfections as great Virtues, they dare boast of them as such, even to those who knew them best, before they were mounted to their Greatness; and who therefore make them and all their Imperfections known to others, who were strangers to them before: And thus they come to lose their Employments, or at least their Reputation, and to be doubly Miserable.

This Fable therefore teaches us, that Good Fortune seldom makes Men Wiser or Better, but commonly Haughty and Arrogant. That the Proud, like the *Ass* of this Fable, for want of knowing themselves, are often Ostentatious of what is not their own, and boast of Achievements for which they deserve nothing but blame: And that this procures them so much Hatred, that at length they are stript

of the *Lyon's hide*, that is thrown down from their Greatness, in despair of ever rising again: And must end their Days in Shame and Misery, the Derision of all that knew them.

FABLE XXXII.

The Wolves, and the Sheep, and Swine, with their Watch-Dogs.

THE Wolves, after they had long made War against the Sheep, found that by open Violence they could get no Advantage over them, so well the Watch-Dogs protected them from their Assaults: They therefore sent their Envoys to the Sheep to acquaint them, that they bore no Malice in their Hearts against them, but were very desirous, to become Beasts of Reason, to live in Peace and Quiet on their own Estates, and to let them do the like upon theirs. That nothing hinder'd this good Design, but the Watch-Dogs, whose continual Barking and Grinning was insupportable. That the War was indeed ruinous and expensive to both Parties, but chiefly to

the Sheep, who were forc'd to hire their Watch-Dogs. That therefore, if they would dismiss some of them out of their Service, and send the rest so far off, that the Wolves might not hear them bark; then whatever had been done on both sides, should be immediately forgotten and forgiven, all Animosities laid aside, and a Peace made, on Condition, that the Wolves should seek their living in the Woods, in all Peace and Quietness, and the Sheep theirs in the open and adjacent Fields, undisturb'd and unmolested by them.

The Sheep accepted of these Proposals, and in pursuance thereof, put away some of their Watch-Dogs, and sent the others to Grounds so remote, that the Wolves could neither hear them bark, nor see their Provoking Grin. However the Dogs were not sent so far off, but the Sheep, if the Wolves prov'd Treacherous, might call them to their Aid, by ringing a Bell, which for that purpose they had taken care to hang in a certain Tree.

Some time after this, the Wolves spy'd their Opportunity of falling on the Sheep; and accordingly went out of the Wood, to their own Territories, in Formidable Array,

ray, and enter'd into those of the Sheep who, seeing them approach, ran to ring their Bell, but by Misfortune, the Hook which hung the Clapper was worn away with Rust and all-devouring Time, and in its absence, the Clapper it self had taken occasion to fall down. So that the Sheep, with great loss, and leaving many of their Lambs behind them, were forc'd to leave those Grounds, and fly to the Watch-Dogs, who receiv'd the pursuing Wolves with so much bravery, that they forc'd them to retire to their Wood, and abandon some part of their Booty.

The Wolves therefore seeing their design had partly miscarry'd, sent their Boyes again to the Sheep to disclaim the Action, and tell them, that tho' the Peace seem'd to be unjustly broken on their side, yet it was not by consent of the Publick, and that they would take care to bring to Exemplary Punishment those Insolent Wolves that had been the occasion of the Disorder. That to show how desirous they were to make a firm and lasting Peace with them, they were ready, for security of it, to give them their dearest Children, that is, some of their Young Wolves, for Hostages; provided only that the Sheep would deliver

over in Exchange, nothing but their Watch-Dogs, who were useless to them in time of Peace. The Hostages were accordingly exchange'd, and an Eternal Peace agreed on; the Articles drawn, and sworn to in the most Solemn manner. Now when the Young Wolves, who were in Hostage, were grown up, they could brook their Confinement no longer, but howl'd at a violent rate; which the old Wolves hearing, surmis'd, that the Sheep, contrary to the Law of Nations, had offer'd Violence to the Persons of their Hostages, and so broken the Peace. One and all therefore they vow'd Revenge, resolving to fall on those Perjur'd Peace-breaking Sheep, while their Watch-Dogs were away, and to glut themselves at will with their delicious Blood: knowing that the Ignorant at least would applaud the Action.

E X-

EXPLICATION.

Wolves are Men, who by Violence and Deceit seek their Living and Greatness: That is Courtiers, Soldiers, and Tyrants.

Sheep, are Defenceless, Ignorant, and Unexperienc'd Men: And particularly the mean Citizens and Peasants, upon whom all Tyrants Prey, and by Taxing and Plundering them, live in all Dissoluteness and Excess.

Watch-Dogs, are Wise and Rich Magistrates of a Republick, whose well or ill being depends on those of the People under their Care.

MEN, who are so weak in themselves that they cannot cope with their Antagonists, nor defend themselves from their Enemies, unless they take care before hand to be assisted in time of need, by Persons able to protect them, are liable to be assaulted and run down upon the first neglect or want of Help and Aid: 'Tis requisite therefore that such weak Men avoid their Opposers and Enemies; and the further they get from them the better: At least they must take care to be always on their Guard, that they may not be surpriz'd before any relief can come up to them.

But such is the Nature of Man, and such are the Accidents of this World, that they will

will not permit us to be always equally careful and upon our Guard: And such too may be the Nature of the strong, that they must live by feeding on the weak; and unless they get their food from them, must certainly Perish: And then the weak may be assur'd that the strong will no sooner begin to suffer any want, but they will endeavour to get them in their Power and destroy them. The weak therefore ought never to listen to the fair Words of the strong, especially if they are their Opposers or Enemies, nor be prevail'd on by them, to put themselves out of a Posture of Defence, or to send far from them their needful Assistants, for that they would thereby only encourage and give opportunity to the strong to fall on them suddenly, and surprize them unprepar'd.

If this be true, 'tis yet more evident, that the Weak ought upon no Account whatsoever, to deliver up into the hands of the Strong their Arms or their Auxiliaries, lest when they have thus made themselves defenceless, they be immediately overpower'd by the strong, who generally Laugh at Reason, and Justice, and Play with Promises and Oaths: To this purpose the *Italians* say very well, 'tis not so mannerly: *La Forza caca sopra la ragione.*

The Truth of this we in some Measure may Learn by daily Experience, whenever it happens that the Weak are engag'd in any Affair with the Strong, and that any reciprocal or mutual Agreement be made between

between them: Particularly if it be agreed, that the Weak shall first give or do any thing on promise that the Strong will afterwards give or do the same thing: For when the Weak has perform'd the Covenant, and demands of the strong Performance of his Promise, we generally find, that the Strong invents then some specious Excuse to evade intirely what he promis'd, or at least to exempt himself from performing it in full: Knowing that the Weak would be but ill advis'd, if he went about to compel the Strong to be honest, by due Course of Law. And the more fair Promises the Strong make, before the Agreement be concluded, to allure and decoy the Weak into the Treaty, the more they ought to be shy and aware of them.

This is the daily Practice among the common Inhabitants of a Country: To which we will add besides, that Men who have the Supreme Authority, and who therefore cannot be compel'd by the Subjects, to do or suffer any thing contrary to their own will, are not often wont to be restrain'd, by any Sense of Shame, or Dishonour, from doing or not doing whatever pleases or displeases them, without servilely Subjecting themselves to the observance of given Promises or Oaths: *Quicunque tantum honesta Dominanti licent, precario Regnatur*, says Seneca in *Thyest*. The Sovereign who can do nothing but what is honest and Just, Reigns precariously. And the more Powerful Princes are wont, by fair Promises and Solemn Oaths, to Deceive the Weaker

Weaker, who are in a Posture of Defence, and prevail with them to disarm, to the end, that they may more easily and certainly fall on and subdue them. Between Sovereigns therefore there can no Peace or Treaty be made, and observ'd, except each of them keep up his Forces, and Support his Power; and that the Weaker of the two keep a Watchful Eye on the Stronger, and if possibly get out of his way, and keep as far from him as he can.

Thus we see in this Fable, that the *Sheep*, Creatures weaponless and defenceless in themselves, instead of avoiding their Enemies, the strong and sharp-teeth'd *Wolves*, and instead of having no Communication with them, at their Request send away their *Watch-Dogs*, and were negligent to keep their Bell in order, whereby they might have given Notice to them to have come to their Assistance in time, against the Assaults of the *Wolves*. And we see further that those Foolish *Sheep*, did not the Second time reflect, that by giving their *Watch-Dogs* for Hostages, they weaken'd themselves: Nor that, on the other hand, the old *Wolves*, by delivering their *Cubs* in Hostage, remain'd as Strong as they were before. And that the howling of the Young *Wolves*, only serv'd the Old as a sufficient honourable pretence, to fall on the Defenceless *Sheep*, and make them their Prey.

The proper Meaning of this Fable therefore is, that the Weak always ought to be diffident and jealous of the Strong, and never

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ver put any Confidence in them. And particularly, that little free Republicks ought to avoid all Treaties and Alliances, with Kings and Princes.

F A B L E XXXIII.

*The Snake, and all the Members
of her Body.*

A Snake, who with her Eyes could see the near and distant Objects, and hear with her Ears the Sounds remote and at hand; had for a long time, by seeking whatever was good, and avoiding whatever was hurtful to her whole Body, taken such care of it, that it grew every day more strong and lusty than the other; insomuch that all the Members ought to have taken a Mutual Satisfaction therein: It happen'd nevertheless, that the Gall, the Milt, the Privy Members, the Maw, and the Guts combined together to stir up the Tail to rebel against the Eyes and Ears; they said that they join'd to the Tail, and made a part thereof, and that therefore it com-

pos'd

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pos'd the greatest part of the whole Body: That the little Eyes and Ears having Govern'd it thus long, the Tail now, according to Natural Justice and Equality, ought to Rule it in his turn.

This not only the Eyes and Ears oppos'd, but the Heart, the Liver, and the Lungs likewise; who, of their own Motion inspir'd the Tongue to say, That there was not such an imaginary Equality among all the Members of the Body, and that that Opinion could not be follow'd but to the Destruction of the whole: For they were evidently the most Noble parts of the Body, and the others were not to be compar'd with 'em: In as much as it was they who confer'd and occasion'd all the Strength, Motion, and Life of the whole Body, and nevertheless desir'd to be Govern'd by the Eyes and Ears, and not by the Senseless, Luxurious, and Lustful Members.

But the Tail despis'd all this, and immediately drag'd by force, the Head and whole Body directly to a Grove of Oaks, where indeed was plenty of Food, but bad the Road the temerarious Tail had taken to come at it; for, without chusing the way thro' Grassy Plains and Meads, he trail'd all the Members over Hill and Dale, sharp Stones,

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Stones, Thistles and Thorns, so that the Head was bereft of the Use of Sight and Hearing, and the Heart, Liver and Lungs agen made the Tongue cry out; hold still, hold still, or thou destroy'st the whole Body. Let therefore the Eyes and Ears govern us all as before. But instead of harkening to this Advice, the Tail chose rather to shew his great strength, by endeavouring swiftly to climb up a steep Precipice, in spight of a Horse-man who was Galloping by, and who made to the Snake to kill her.

But this Discord, and by consequence foolish Weakness of the Members, made the Tail go but heavily on; so that the Horse-man with his drawn Sword cutting the Snake in two, kill'd the whole Body, and made use of the Dead Members to his own Advantage.

E X P L

EXPLICATION.

THE Antients understood by the whole Body of the Snake a well-order'd regular Family or Republick.

By the *Eyes* and *Ears*, Man and Wife: or the Aristocratical Governors of a Commonwealth.

By the *Gall*, *Milt*, *Privy Members*, *Maw* and *Guts*, the rebellious, wrathful, lustful, luxurious and idle Children of a Family: or the envious, ambitious, discontented, lascivious, gormandizing, but considerable Inhabitants of a Republick.

By the *Heart*, the *Liver* and the *Lungs*, dutiful and virtuous Children in a Family: or the understanding, honest, most thriving, and richest Inhabitants of a Commonwealth.

By the *Tail*, the Servants of a Family: or the meanest, most ignorant, vicious, and necessitous Inhabitants of a Republick, who depend and live upon those that are in better Circumstances than themselves.

By the *galloping Horseman*, who skill'd and made his advantage of the Snake, Men who live by the Quarrels of others, and thus make themselves Masters of the contended Prize, as Attornys and Counsellors at Law, &c. Or lastly a General, who by fomenting Divisions in the Republick, or by stirring up the little Members against the great Ones, makes himself Lord of it, and destroys the whole Body.

WHEN

WHEN Men receive Commands and Laws from Persons who have one common Interest with them, and whom they take to be wiser than the common sort of Men, they easily yield to be led, directed, perswaded or governed by them: But when, on the other hand, Men receive Commands or Laws from one Man, who is not himself subject to his own Laws or Commands, and who by consequence has a quite different Interest from those who must be obedient to them; those Subjects have just reason to think, that such Commands and Laws are certainly always given and made with design to promote the Interest of the Lawgivers, and often intended to prejudice the Subjects who are to obey them. So that such a Chief does not commonly persuade, guide, direct and govern his Subjects; but plays the Tyrant, and compels them, out of fear that something worse might happen to them, to do what without his Command they would not have done, and not to do what without his Prohibition they would have done.

Not fares it much otherwise in Free States, when ignorant or foolish Men, tho' they have one and the same Interest with the other Inhabitants, undertake to give Commands and Laws to all, and by consequence to themselves too: for the Wise observing that those Commands and Laws are prejudicial to the Publick, and to themselves in particular, obey them not but by Force, and lest a greater Mischief should arrive to them. And since Reason teaches us, that the Wise and Virtuous cannot be perswaded, guided or directed by the ignorant and Vicious, much less certainly

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tainly ought they to be tyranniz'd over; and
compell'd by them. So that from thence springs
a Division in the Government, whereby the
whole State comes to be overthrown and de-
stroy'd: For Violence and compulsive Force ne-
ver last long: *Nemo violenta & invisa Imperia re-*
tenet diu, says *Seneca* the Tragedian, in *Theb.*

Thus we daily see that Families, where the
Man and Wife are the most wise and prudent of
the whole House, and where having one and
the same Interest with their Children, they
command them and their Servants, and are du-
tifully obey'd by both; generally thrive and
prosper, and live in Reputation and Esteem with
their Neighbours: But in Families where the
Husband and Wife are at variance, and live,
as we commonly say, like Dogs and Cats to-
gether, and where the Children are disobedient
to their Parents, all is in such Confusion and
Disorder, that there frequently the most vicious
of the whole Family are stirr'd up by the ill Ser-
vants or Neighbours, to blow the Coals between
Man and Wife, till at length they cause a total
separation, nor can the wise and virtuous in-
terposing Friends hinder it: While the House-
holdstuff mean while goes to rack, to enrich
those base Servants; the common Business of
the House lies neglected, and the Parties on both
sides are stript and plunder'd by Advocates, Proc-
urers and Notaries, who never put an end to the
mortal Suit, till the Purses of their Clients
are spent, and they dispute no longer, or till, like the galloping
horses in our Fable, they have made a Prize of
the matter in Debate. So that all the Fa-
mily is reduc'd to Poverty, and becomes

the Scorn and Derision of its Neighbours.

Thus we daily see, that most Kingdoms and Principalities, for that there but one Chief, assisted by his Creatures, compels all the other Inhabitants to be obedient to all he pleases to command, are always full of Parties and Factions at home, and that those Kings and Princes are continually engag'd in Wars abroad: So that the Subjects are certainly poor and discontented, or will at least soon fall into Poverty, and those Kings and Princes themselves are often in great danger of being depos'd by their own People, and stript besides of all they enjoy as their own, or lastly, of being subdu'd by their Foreign Foes.

Thus we daily see, that Republicks, where the Government is in the hands of the Wise, and such as know how to rule, and where the ignorant and common People suffer themselves to be led by them, continue long in Peace and Prosperity, to the Welfare and Good of all, especially of the wise and virtuous Inhabitants. And we see also, that on the contrary, those Republicks, where the ignorant and mean Inhabitants meet together in their several Companies or Guilds, to make Laws for the whole State or Republick, and by consequence for many wise and more virtuous Inhabitants than themselves, or to chuse Magistrates from among themselves to take care of the Execution of the Laws, continually give great discontent to the wisest and best Inhabitants, and thereby occasion Factions and Divisions which furnish a fair Opportunity for Foreign and Domestick Princes, Generals or other Officers, to make themselves Masters of

the Regalia, of the Liberties and Rights of the People, and to fall upon the Republick it self and destroy it ; thus setting themselves up to reign as well over the Wise as the Foolish, the great as the little Inhabitants, whom at last they force to submit and bow their Necks to the heavy Yoke of Slavery.

We will confirm what we have said by a Story taken from the *Roman* History, and a Fable subjoin'd to it. Soon after that *Rome* had got rid of her Tyrants, that the Republick was restor'd to its full Freedom and Liberty, and the Consular Dignity was re-establish'd, many of the common Citizens, by reason of their Prodigality, had loaded themselves with many Debts, and, being wholly insolvent, they by consequence fear'd, that, as the Laws in that case directed, they should be made Slaves to their Creditors : they had therefore no other way left, than to apply themselves to the Consuls and Senate to make a new Law to free them from all their Debts. Now as the Consuls and Senators themselves were the chiefest and most of the Creditors, they would not make a Law so unjust in it self, and at the same time so prejudicial to their own Interest. Upon this Refusal all the poor Debtors ran out of the City, and set themselves down upon the *Holy Mountain*, 3000 paces from *Rome*, and fearing to be attack'd by the richer Citizens, intrench'd themselves there. Nor was the Consternation within the City less than theirs ; for the Senators and rich Citizens fear'd that the Debtors would return, and assisted by their Friends, the rest of the Populace, that remain'd in *Rome*, fall upon them and compel them

them to whatever they pleas'd. The Consuls therefore and Senators resolv'd to send *Menenius Agrippa* to dispose them to come back. Now *Agrippa* himself was of a mean Extraction, for which reason they look'd on him as one of their selves, and receiv'd him kindly in their Retrenchments, where he propos'd to them the following Fable.

In days of old, e'er the Members of Mens Bodies agreed so well as they do now to make a perfect Man, but each Member had his own Designs, Desires and Language; they grew dissatisfy'd at the Belly, and said, that they all took care for him, and with great labour got him his necessary Food, while he liv'd at ease in the middle of the Body, and minded nothing but taking his Pleasure. One and all therefore, they resolv'd to feed this lazy lascivious Belly no longer: So that the Hands from that time would put no Meat to the Mouth, nor the Mouth take it in, nor the Teeth chew it, meaning thus to bridle the Luxury of that useles Member. But they soon felt and saw that by doing thus they became no less lean than the Belly, and wasted as much away as he: And therefore they said thus to one another, We now are convinced that each Member of the Body must do its own Duty to support the Whole, and that we no more nourish the Belly, than the Belly nourishes us, by digesting and converting the Food into good Blood, and by conveying that Blood to all the Members.

Even thus, said *Agrippa*, will it fare with you and with us, unless you soon return into the City. You, careful and laborious Commonal-

ty, are envious at the ease of the Senators and rich Citizens; but make slight of the weighty Cares that attend their Employments: And yet by them must you be supported and get your Living. And this Fable alone wrought so much in the Minds of that tumultuous Populace, that they instantly return'd into the City, where they obtain'd of the Senate, that for the future the common People should chuse their Tribunes, to protect them from the Violence and Oppression of the Consuls and Senators.

And thus, we presume to have so fully explain'd this Fable, that it will be needless here at the end to sum up the proper Lesson of it, the rather for that we have in some measure done it already in the particular Explication of the Words of it.

F A B L E XXXIV.

The Tortoise, the Hare, and the Frogs.

AS the Hare was one day reviling the Tortoise for his Slowness, he, to free himself for the future from that Reproach, did a Wager with her, that tho he could not run as fast as she, yet would be at a certain place the next day before her: To

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this end, he got up very early in the Morning, and kept continually jogging on; while the Hare, trusting to her Swiftness, got up late, and staid to bait and refresh herself by the way: so that the Tortoise got thither first, and won the Wager.

Moreover, the Tortoise knew, that the Hares, having maturely consider'd in one of their Assemblies, that they were continually persecuted by Men, Dogs, Eagles and other Beasts and Birds of Prey, without being able to defend themselves or offend their Enemies, had resolv'd to leap together into a deep Lake, and once for all put an end to their Miseries. But as they were all running towards the Water on that noble Design, the Frogs, who feared they were come to fall upon them, leap'd for shelter into the Flood: which one of the wisest of the Hares observing, represented to the others, that there were living Creatures in that Water who had more Enemies than they; nay such as fear'd even them, and nevertheless took great care of their Lives, by timely flying to their strong Holds, and keeping there till the Danger was over. That the Hares being swifter than the Frogs, might more easily do the like. And this Tortoise further knew, that upon this Exhortation, the Hares had resolv'd for the future to avoid their Enemies

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the best they could, and to hide themselves in Holes whenever they were pursu'd. And that this Advice had succeeded so well with them, that the Race of Hares continu'd in being to that very day.

This Tortoise likewise remember'd, that he had been often seiz'd by Eagles and his other Enemies, but that having kept himself in the Shell, they could never hurt him : and that for this reason he had so doated on it, that when *Jupiter* invited all the Beasts to dinner, and him among the rest, and that all went but he, he had sent this Excuse to the God : that Home was Home tho never so homely ; with which *Jupiter* was so well pleas'd that he commanded him always for the time to come to carry his Home with him wherever he went, that he might not be made a Prey by the Eagles, nor trod to pieces by the Foot of Man or Beast.

Notwithstanding this it happen'd afterward, that seeing the Frogs leap so quick upon the Land, and swim so swift in the Water, he thought them very happy and himself very miserable, till he observ'd that they were often surpriz'd and kill'd at Land by the Land-Fowl, and in the Water by the Water-Fowl, Snakes and Fish, who could swim faster than they : then he began to judg aright that he should be very happy, if he were but content with his own Condition,

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tion, without Envy or wishing for that of other Beasts. He therefore stedfastly resolv'd to employ his time for the future in improving his Knowledg in things that concern'd his Welfare, and to make that the whole Study of his Life.

EXPLICATION.

THE Antients understood by *Tortoises*, slow but diligent and laborious Men.

By *Hares*, cholerick Men, but who have travell'd and got Experience.

By *Frogs*, Peasants, or other common People, who rise in a little time, but fall as soon.

WHen we reflect on the different Natures of Men, we find, that some of them are quick and nimble in the Motions of their Body, and very ready in their Thoughts and Judgment: And that they take at first so much Satisfaction and Delight in these two Advantages, that the Pleasure they feel awakens in them a Desire of attaining to higher and greater things than they enjoy, or becomes them, or indeed than it is convenient or fit for them to desire. For, as such great things are not wont to be obtain'd but by good Fortune, and continual and unweary'd Care and Labour; and as such stedfast and persevering Constancy is seldom seen in Men of sprightly Bodies and quick of Understanding: so we often see, that, thro the great Opinion which they have of their own

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Capacities, they dare undertake things, that by reason of their Giddiness, Neglect and Aversion to assiduous Labour, they cannot effect or bring to pass. And when they find this, they lose all manner of Courage to attempt any farther, and thus all their past Toils come to nothing, nor serve them to any other end than to let them see, that they deserve less esteem than those slow plodding Men whom they were wont to despise: and hence they imagine themselves to be the most wretched of all Mankind.

On the other hand, Men who are slow of Body, as also of Thought and Judgment, and who therefore have no great Opinion of themselves no more than others have of them, dare not attempt high and mighty matters, lest they should fall short of their Aim: but endeavour only after little things, which they pursue by degrees and step after step with so great Care and such constant Labour, that they often obtain their ends, and then first observe, that the end of our Actions truly crowns all our past Actions, and that the end of our Lives is the crown of our whole Life. Then too they first take notice, that those airy towering Men, whom they were wont before to envy, who seldom compass their Desires, but often come to a sorrowful end, are not happier, but indeed much more unhappy than they. For Men make themselves truly happy, when they let not their Thoughts run so much on the good things that others enjoy, of which they are destitute, as on those that they enjoy themselves, and which are wanting to others. And Men particularly make themselves happy when they rejoice in their own

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own Lot, and live quiet, without gaping after the Condition of others.

All which we take to be so evident and known to us, by what we find by daily Experience in our selves and in other single Men, that 'tis not requisite to insist longer on the Proof of it. But it behoves us to shew that the same difference may be observ'd in whole Nations. Thus when we consider the heavy Bodies and slow Understanding of the *Germans*, and compare them with the brisk and airy Bodies, and quick Judgments of the *French*; the *French-man* at first always pleases us more than the *German*; but afterwards when we more duly reflect which of the two, in the whole Course of his Life, does most good or hurt, and cause most pleasure or trouble, as well to himself as to the whole Race of Mankind; and by consequence which of the two by reason of his Virtues or his Vices ought to end his day with most Satisfaction or Trouble in his Conscience, we are of opinion that no impartial Judg will give the Prize to the *French-man*.

At least we see that the People of *Europe* who were slow in their Actions and Thoughts as the *Greeks*, the *Romans*, the *Germans*, &c. did always set up a Republick-Government to the Advantage of the common Inhabitants, and have maintain'd them long: while other gay and airy Nations, and wily Understanding, have fallen into Monarchie a Government which generally tends to the Advantage of one Man, and to the Oppression of all the Subjects. And thus we

this day see, that the most crafty People of all *Italy* have lost their Publick Liberty, while the heavy *Venetians* and *Genoueses*, as also the slow *Switzers* maintain theirs. And we know besides, that no Nation in all *Europe* under a Monarchical Government, groans beneath a more rigorous and oppressive Slavery, than the nimble *French*; while the slow *Germans*, if not all, at least most part of them, bravely protect and maintain their common Liberty, both of Soul and Body.

Wherefore this Fable teaches us, that the Tortoise, or slow humble Men, who live in Liberty, are much more happy than the nimble Hares, or the quick and haughty Men, who are often kill'd by their Enemies; or, like the active Frogs, devour'd by their own Kings and Princes.

FABLE

FABLE XXXV.

*The Sheep and Swine with their
Watch-dogs.*

A Flock of Sheep, and a Herd of Swine were tended by one and the same Shepherd, who, by throwing Clods or Stones at them, as likewise by striking them with a Switch and with his Crook, was wont to keep them together, and to drive them to their Pasture ; and who meanwhile was careful to protect them from the Wolves ; but to their great Misfortune happen'd to die suddenly. Upon this a general Meeting was immediately summon'd, and the wisest Sheep represented to the Assembly, That they could not but remember the Inconveniences and Ills to which they had been expos'd during the Care and Inspection of their late deceas'd Shepherd : that nevertheless he had been a good Shepherd to them, and that therefore they could not expect but even the best of Shepherds would milk them daily, shear their Wool yearly, and for their own Food kill now and then one of them : and that they would often kill the
Swine;

Swine, who while they live are of no advantage to them. These wise Sheep added besides, that the Premises consider'd, it would be better for them, in order to protect themselves from the Wolves, to make use of stout Watch-dogs, for that they are not wont to feed on Sheep or Swine, nor stand in need of Wool to make them Clothes, but would be contented only with a certain Portion of Milk from the Sheep for their Meat and Drink. Besides, both Sheep and Swine would be in no danger of having Clods or Stones thrown at them, nor of being beaten with Switches or Crooks, but should be govern'd only by the barking of the Dogs.

This Proposal was generally approv'd both by the Sheep and the Swine, and immediately the Watch-dogs took possession of the Government, and were very careful of their Charge. So that the Flock thriv'd, and multiply'd exceedingly, particularly the Sheep, who being obedient to the good Order of their vigilant Watch-dogs were none of them eaten by the Wolves. But the Swine seeing that the Dogs had neither Switch nor Staff, often wallow'd in the Mire, and fed far and wide, regardless of the barking of the Dogs, who forewarn'd them not to do so; because if they did, they could not secure them from the Wolves.

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These faithful Dogs, seeing themselves thus despis'd by those, who supply'd them with little or nothing towards their Subsistence, laid open the matter to the dutiful Sheep, who furnish'd them with all; and it was unanimously agreed, that the Dogs should make use of the Power that was conferr'd upon them, and punish the disobedient Swine, beginning first to make Examples of the least of them. After this the Dogs, seeing some Porkers feeding at a distance, commanded them to join the Flock; but they answer'd, that they would first grub up some more Roots and eat them.

The Dogs reflecting on this disobedient Answer, judg'd, that they could not in honour stand still, and take such an Affront tamely; they therefore commanded 'em a second time to come away immediately, otherwise they would make them. To which the insolent Porkers reply'd, You see that the great Hogs go every day farther from the Flock, and do more mischief than we little Pigs can; so that if you resolve to wreak your unjust Spite upon our Littleness, and let the great Hogs alone, you will do like the cruel Hawks, who fly by the ravenous Kites and Buzzards to prey upon the innocent Doves.

The Watch-Dogs could bear no longer, but seiz'd each of them a Pig by the Ear

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drag them to the Flock, upon which they all of them set up a Cry as if their Throats had been cut. Now some Butchers who lay conceal'd near the Flock, watching an Opportunity to get a Sheep or a Swine, and seeing what pass'd, resolv'd not to let slip so fair an Occasion of blowing this Coal of Disobedience into a Flame of open Rebellion. To this end they hasten'd to the great Hogs, and knew so well how to incense 'em, that they ran gnarring along to the Watch-dogs, and refusing to hear what they offer'd in their Justification, fell upon them, and with their deadly Tusks, kill'd them immediately, blasting their Reputation with the odious Name of Traytors.

Thus the Butchers wrought the Design which they had been long projecting, and seeing the Flock by this means without Shepherd or Watch-dog, made themselves sole Masters of it: And from that time kill'd not the biggest and fattest Sheep and Swine for their own use only, but sold their Flesh to raise Money to maintain themselves in all luxury and Excess; never feeding any Sheep or Hogs but only for Slaughter.

P E X P L I

EXPLICATION.

BY the *Sheep* in this Fable the Sages intended to represent the Inhabitants who have Estates, and who, by the Taxes they pay, protect the Countries and Cities.

By the *Swine*, poor, stubborn and laborious Men.

By the *Butchers*, Men in great Esteem, but poor, who, by stirring up Tumults and Uproars endeavour to get into the Government of Countries or Cities.

The other Words of this Fable require no Explication.

ME N, who are born of rich Parents, are commonly educated and brought up in such a manner, that by Instruction, by reading good Books, by travelling into Foreign Countries and conversing with all sorts of Men, they not only come to have an insight into those things that are requisite to be known in order to get a Livelihood; but arrive also to the Knowledge of the common Course of the World, of the several Forms and Constitutions of Government, especially of the Countries and Cities where they are born or live. They learn, in regard to Men, the natural Inclinations and Desires of the Superiours, their Equals and Inferiours. They find that their Superiours load them with Taxes to protect the Countries and Cities, and that they must part with something of their own, or their Equals if they will live in Peace, and

be pester'd with Suits in Law. They find besides that the poor Inferiours always pilfer and cheat their rich Superiours, in whose Service they are employ'd, or with whom they have otherwise to do, who know very well that there is nothing to be got by going to Law with them: And that in a few Words all goes according to the Proverb; *Sise-cinq* gives not, *Deux-ace* has not, but *Quater-tray* must give; that *Sise-cinq* and *Deux-ace* may live.

And thus go the Affairs of the rich Inhabitants in times of the profoundest Peace; but in times of War, especially when the tumultuous rabble rise up against the Government, they have nothing to expect but to pay the Musick to which others dance, that is, to be fleec'd, plunder'd and robb'd of all they have.

And forasmuch as they foresee and fear those mischiefs, they commonly, with great Reason and willing Minds, comply with the Situation and Nature of Affairs, and submit themselves to that Form of Government that is in being in their days, wishing to enjoy Peace and Quiet, and dreading above all, lest the seditious Rabble, who have nothing to lose, should rebel against the Government, or Governors of their native Country, and of the Provinces or Cities where they live.

On the other hand, Men of no Estates are commonly of two sorts: one of those who are the sons of poor Parents, the other of those who by their dissolute and prodigal Living, have reduced themselves to Poverty. The first of them are commonly Men who must work for their living, and have no Knowledge of the World a-

ny farther than how to earn their Bread by some Trade. Besides, they are generally men of very loose Lives, foolish, arrogant, fickle, and fiery in all they undertake, that, during their Passions they cannot be prevail'd on to hear either to Rhyme or Reason. And for that when they are in their cooler Sense they know, that rich men, by suing them at Law, will but throw good Money after bad, according to the Proverb, Sue a Beggar and catch a Louse; and that Bailiffs who are more thirsty after Money than Blood, would not be able to squeeze any thing out of them, nor to pluck a Hair where it does not grow; they are always ready and resolute to wrong the men of Estates, who cannot redress themselves but by Law, that is, by a Remedy worse than the Disease. Besides, those necessitous Inhabitants easily observe, that by Tumults and Wars they can lose nothing, and that during a Tumult or Insurrection they might get together in great Numbers, and commit Disorders unpunish'd and unknown: And therefore they are always ready and desirous to rebel.

So that whenever any great Misfortune happens to the Republick, the other necessitous Men, who by their prodigal and loose Lives have spent their Estates and run into Debt, are not wont to neglect to stir up and excite upon their hand those other foolish Men to rise and rebel against the lawful Governors. And if the Incendiaries get the upper hand of the Disaffected, they then kill or depose the Governors, to take themselves by force in their room, that by this means they may not only free themselves from the Punishment which they have well deser-

but also repair the ruin'd Fortunes of their Family at the Expence of the rich Inhabitants.

Now the Truth of what we have said in relation to the common Conversation of Men, is confirm'd by frequent and daily Experience; nor is it requisite to produce Examples of what we have advanc'd concerning Government and seditious Insurrections, since the Histories of all Countries abound with them. But if the Reader nevertheless desire any, let him reflect only by whom, and how in the Years 1672 and 1673. such Uproars and Tumults against the lawful Governors were in these *United Netherlands* stir'd up, carry'd on, and ended. And when he has thorowly weigh'd and consider'd the whole, he will have great reason to wonder, how, since that time, the Rulers of any of our Cities could, and do to this day think fit to imploy, as Militia in defence of their Cities, the Inhabitants who have no manner of Substance, and by consequence nothing of their own to protect, and that too without allowing them any Pay: Since they, having thus, like the old Hogs in our Fable, got Teeth in their Mouths, either of themselves, or stir'd up by some ambitious, and, thro their loose and prodigal Lives, necessitous Inhabitants, are always able and willing to plunder the rich Citizens, and to occasion Tumults and Uproars against the lawful Governors.

The judicious Reader will easily discover the true meaning and proper Instructions of this fable, and therefore we think it needless to say more what they are.

F A B L E XXXVI.

The Ass without Brains and Ears.

AN Ass who had serv'd his Master long, and, by carrying his heavy Burdens, been very useful to him, was one day more loaded than ordinary, so that he stumbled at a Stone that lay in the way, and fell under his Load; which his ungrateful Master seeing, ran to him, and by laying him on severely made him rise up. The Smart of the Blows made so deep an Impression in the Brains of the Ass, that he never after came near the same Stone but he thought on't, and took great care not to stumble at it agen. Besides, he could not forgive his Master's cruel Usage, but at length left him and repair'd to the Woods where he pass'd his life for some time in quiet, without meeting with any Adventure.

Now in those days the Lion happen'd to fall sick, and sent for all the chief Beasts Prey to come to him, to give their Advice concerning his Sickness, and to consult for some means for his Cure. The Fox was the ablest Doctor of the whole Consultation.

and said, That the best Specifick for the Lion's Distemper was the Brains and Ears of an Afs, prepar'd according to the Rules of Art: that to his knowledg it had wrought wonderful Cures, and he doubted not but it would certainly in a little time restore their Monarch to his former Strength. Upon this the Lion gave command to the Fox to decoy the Afs to Court, that he might try the Experiment.

The Fox hied away to the Wood, and thus accosted the Afs. Your great Strength, your loud and dreadful Voice, your constant Patience in bearing all manner of Afflictions, your Temperance in eating and drinking, but above all your great Wisdom in leaving the Society of base and ungrateful Man to live a quiet and retir'd Life in the Woods, have procur'd you so much Honour among the wild Beasts, that your Praise and Reputation have reach'd the Ears of the Lion my Master, King of all the Quadrupedal Kind, who has sent me to acquaint you that he desires you to accept the Employment of his Chief Minister of State, that your great talents may not be hid in a Napkin, but manifested to the whole Earth, and particularly employ'd to the benefit of all the four-footed Beasts, of which your self is one. When come along with me, my good Friend, and I will lead you the nearest way to Court.

The Afs gave credit to these fair Words, and went along with the Fox to the Lion, whoreach'd out his Paws to lay hold on him, but found himself too feeble to draw him to him: So that the Afs leap'd from him, and return'd again to the Wood; while the Lion, fearing that his Weakness and intended Cruelty would be made known to the harmless Beasts, was asham'd at this Mischance, and laid it much to heart. He believ'd that if he could recover his former Health and Strength, this Disgrace would dwindle away, and that he should retrieve his lost Honour, but otherwise not: He therefore bid the same Fox go agen to the Afs, and try to perswade him once more to Court.

To which the Fox answer'd, that this was wholly contrary to the Nature of Afses, to stumble twice at the same Stone; he nevertheless hop'd, under a shew of Friendship confirm'd with sacred Oaths, once more to decoy this harmless Afs, since Men by the same means could often deceive much wiser Beasts than he. Accepting therefore of the Embassy, he went again to the Afs, and spoke thus to him: Indeed, my Friend, your too great Fear and Shyness shews you to have been bred with churlish and ungrateful Clowns, and to have frequented Desert Woods, the Haunts of rude unpolish'd Beasts, but not the Court, where well-bred

courteous Beasts have their Abodes. Our good old King was transported with Joy, nay, almost beside himself to see you, and in that pleasing extasy reach'd out his willing Arms in the most endearing and tender manner to embrace you; and will do so agen, without having the least thought of doing you any harm. This he has most solemnly vow'd to me, and I as solemnly promise you in his Name, offering my Life in pledg of his Sincerity and Truth. Return then, my Dear, and with your welcome Presence chear the afflicted King. These Words prevail'd with the As to go back to the Lion, who then made sure of him and kill'd him, ordering the Fox to go into another Room, and there prepare his Prescription.

The Fox went, but reflecting that it would be of more advantage to him to imploy that strengthening Drug on his own Person than on anothers, very fairly eat up his Cookery himself: then went to the Lion, and with great astonishment told him, That he had found no Brains at all in the As: That he had indeed long lolling Ears, but not such as could hear at all. The Lion could scarce believe it, but the Fox prov'd it to be true by these remarkable Words. If this As had been a perfect As like other Ases, and had had Brains and Ears like them, to have enabled him to have reflected of him-

himself, or to have heard from others, what was good or ill for him, he would not certainly, contrary to the nature of all common Asles, have stumbled twice at the same Stone, nor have been prevail'd upon to return to Court, where he had once so narrowly escap'd from Death. And since he did all this, 'tis evident, that he was not every way a perfect As, but must needs want some chief and inward Member or Part.

EXPLICATION.

BY the *As*s, who did not stumble twice at the same Stone, the Antients understood a Man, consider'd only as corporeal, and not as gifted with a reasonable Soul.

By the *As*s, who suffer'd himself to be twice deceiv'd, simple men, who suffer themselves to be often cheated by crafty Knaves.

By having *Brains*, the Sages here meant Men, who are of their own selves capable to consider whatever is good and needful for them.

By having *Ears*, they understood men, who are capable of receiving Advice and Instruction from others.

IF the Bodies of Men had no other Motions or Affections than those that proceed from the Preparation of our Blood in the Heart, or from its conveying the Passions thereof to all the other Members of our Bodies, and particularly from its sending up the thinnest and most spirituous part

part of it to the Brain, and distributing it from thence to all our Sinews and Arteries: Or otherwise, If our Bodies had no other Motions nor Affections than those that proceed from the exterior Objects of our quick and living Senses, that strike upon our Brain, and are from thence convey'd to our Heart and all our other Members; we should find that things, which had caus'd great Pain and Smart to our Bodies, would mean while have made so deep impressions in our Brain, that when the like should happen afterwards to offer themselves to us, we should always avoid and shun them; till, either by Art or Force, some other contrary Impression were occasion'd in our Brain. And this is what in Horses and Dogs we call skittish and untaught, or manag'd and taught. And upon this ground too we say, that an Ass never stumbles above once at the same Stone.

Asinus ad Lapidem non bis offendit eundem.

But besides the above-mention'd Instruments or Organs that serve to the corporeal Motions of Beasts, Men possess a reasonable Soul that can, and actually does judg of all, and particularly of hurtful and painful Motions, that are wrought and occasion'd upon and in our Bodies; and those Thoughts and Judgments together make likewise very deep Impressions in our Brain; insomuch that having once felt the smart, we are wont to avoid with great care those and the like painful things for the future. So that such men, who suffer themselves to be gull'd and cheated twice in the same weighty Affair, are justly in this Fable call'd Asses without Brains or Ears.

But they are indeed worthy of double Punishment, whom the Pains and Ills, that they see or that

that they have seen, heard or read that others have suffer'd, cannot awaken, nor strike so deep an Impression in their Brains and Memories, as to make them take advantage by the Example of others, and regard themselves in the soft and gentle Mirrour of other Mens ills, rather than in that of their own sorrowful Experience. *Periculo alterius qui sapit, ille sapit.* And this is the Reason that Fools learn nothing but at the expence of their own Shame and Sorrow; and that on the contrary he ought to be esteem'd a very wise Man, who at the cost of others has encreas'd and improv'd his own Wisdom: to which we may add with Truth, that the Fools are so many and the Wise so few, that the World cannot be mended by the few, but in spite of them, thro the great number of the Many, always goes on in the same Course, nor changes its mad Career.

This is a Truth that we find by daily Experience both in ourselves and others, and therefore requires no farther Proof. But it will not be amiss to shew that the same thing is likewise almost always found to be true in Nations intire. Thus we know that the People and Senate of *Rome*, were no oftner freed from the Oppressions of their Emperors, but thro the Self-Interest of Knaves or the Forgetfulness of Fools, they fell again as often under the Miseries of a Monarchical Government. And how many times have our Earls of *Holland* trampled on the common Liberties of the Nobility, of the Commonalty, and of the Rulers of our Countries and Cities, and caus'd, to be depriv'd of their Lives and Estates, some of the most virtuous and brave

bravest Inhabitants, and that too under a colour of Justice, before we could abjure our last Earl in the Year 1581? And how it far'd with us afterwards in the *United Netherlands* about the Years 1583, 1586, 1618, 1650, 1672. we will not mention here, partly for that it would be too tedious, and partly for that we are enjoin'd by a solemn Act to bury it in oblivion. So that we will conclude with saying, that the Self-Interest, and great number of the Fools now alive, are sufficient Causes to prevent them from regarding themselves in the Miseries and Oppressions of their innocent Forefathers, and from taking example by them, not to fall under the same Misfortunes.

The Design therefore of this Fable properly is to teach us, that we ought well to take notice and reflect on all things that are of any importance to us, to advise with our Friends concerning them, and to take example from the Misfortunes of others; as also to imprint deep in our Memories the good Resolutions that we take in those Affairs: Otherwise we are truly like the Ass of this Fable, and have neither Brains nor Ears.

FABLE

FABLE XXXVII.

The Spiders, Flies, and Swallows.

THE Spiders long ago represented to the Flies and the Swallows, that all things were created for the use of Man, and that therefore all the Beasts, especially they themselves, who liv'd chiefly with the Poor, ought to make it their study to be serviceable to Mankind: But that on the contrary, many winged Beasts foul'd the Chambers of Men with their Ordure, fill'd their Clothes with Moths, their Meat with Maggots, and defil'd their sweetest and best Liquors, by sipping in them themselves. The Spiders therefore commanded, that no flying Beast, of what Condition or Quality soever, should for the future enter into the Houses of Men, on forfeiture of Life and Estate. And to render this their Law the more effectual, they instantly, before all the Doors and Windows, spun their artful Webs: which the Flies not seeing, or at least despising, were, as they endeavour'd to fly into the Houses, taken in those Nets; and

and the Spiders, under colour of Justice, and that they had transgress'd the known Laws, put them to death, and liv'd in Plenty on their Flesh and Blood.

By this means they grew very troublesome to the Flies, who appointed and sent an Envoy to the Swallows with this Message: The poisonous Spiders pretend in their Laws to be very zealous for the Welfare of Men, particularly of the Poor; whereas indeed they design nothing by those Laws, but to have a fair colour of making us Wretches their Prey, and to glut themselves with our Blood. And since by so doing they deprive you of a great part of your Food, 'tis evident, that their Malice aims not more at us than at you; and that they design, when they have by this means brought you to be weak, to weave their Webs stronger, and hang them higher, that they may then take, kill and eat you, as they now do us, tho' you are known to be true Lovers, and good Neighboursto Men. We therefore willingly throw our selves upon you, chusing much rather, since our Nature is such that we cannot enjoy the open Air in liberty, to be a Prey to such tuneful Birds as your selves, than to the filthy, poisonous, hypocritical Spiders. Be therefore so kind both to your selves and us, as to fly thro' and break their Webs to pieces. The Swallows lik'd

lik'd these Reasons very well, for that they agreed with their own Interest; and besides, they took it so heinously, that the Spiders by their Laws durst prescribe Limits to the Freedom of their flight, that they from that time began to fly thro' and break down the Webs, and to chase away the Spiders themselves, whose Monarchy or Republick they in a little time intirely destroy'd.

EXPLICATION.

BY the *Men* mention'd in this Fable the Antients understood *Salus Populi*, the Publick Welfare.

By the *Spiders*, hypocritical cruel Men, who are vested with the Legislative Authority.

By their *Webs*, Laws or Statutes.

By the *Flies*, the meanest Inhabitants.

By the *Swallows*, Men who are grown above the Laws and reach of Punishment.

LAws or Statutes are written Rules, according to which all the Inhabitants of certain Countries or Cities must behave themselves, or be punish'd if they act contrary to them. And because that Men are by Nature inclin'd to be more careful of their own Welfare than of the Publick, and if they did not besides always labour after their own good and neglect that of others, it would be of no great importance, whether those Laws and Statutes were prescrib'd to the People by one Man, by a few Men, or by many.

But since Mankind in general are very zealous in the pursuit of their own good, and either remiss or wholly negligent in taking care of the Interest of the Publick and the good of others; and since they even seek their own Advantage in the Prejudice of one another; it follows from thence, that in Countries where one Man only rules, and has the Legislative Authority, the Laws and Statutes are made according to the Will of that one Man, and intended to promote his own particular Advantage and Profit, but are grievous and burdensome to all the other Inhabitants. And we find besides, that whenever the Legislative Authority is in the hands of a few men only, they always trim up their Laws and Statutes with a specious Preamble, that mentions nothing but their sincere Endeavour for the Publick Good: Nevertheless those Lawgivers have indeed always their own private Interests in view, and their Laws often tend to oppress all their Subjects.

So that the Publick Welfare of the People is not intended or design'd by the Laws and Statutes of any Countrys whatsoever, except only of those where the Legislative Power is in the hands of so many, and of so many different sorts of men, as not by Words only, but truly and indeed represent the whole People, and who being chang'd and reliev'd by turns, cannot promote their own advantage but by promoting that of the Publick at the same time.

And that the Common People of all Countries and Cities, where one or a few Men are empower'd to interpret, explain and execute the Laws, nor can be call'd to account or punish'd for their unjust Judgments and Decrees by any other

other great and numerous Assembly that therein represents the Sovereignty, are, thro the above-mention'd Tyranny of Self-Interest, subject to the same Grievances and Inconveniencies with a Monarchy, or with the Government of a few men only, by the *Greeks* call'd an Oligarchy, the Antients teach us by saying, that Laws are like Nets, which catch only the little Fish, and thro which the Great ones are wont to break and get away. And *Tacitus* tells us, that even in the rough unpolish'd Democracy of the *Germans* and *Batavians*, their old Customs, and the good Morals that proceeded from them, were of greater force, and much more religiously observ'd and kept, than good Laws by some slavish People. But forasmuch as all our foregoing Argument is by the Antients fully and plainly represented to us in another of their Fables, we will here subjoin it instead of any farther Exposition of this.

The Lion, as King of the Beasts, made a Law, that, on pain of corporal Punishment, no Beast should, without lawful Cause, do any hurt to another; and that each of them should come once a year to Court to make his Confession, and be absolv'd or punish'd according to his Deserts. Now it happen'd that the Wolf and the Fox were going thither together, and overtook the Ass on the Road; whom they thus accosted: Brother, 'tis a long way to Court, and we find it very troublesome to us, and certainly it must needs be much more tedious and wearisome to you because of your slow pace. But we two have thought of a means to save us the trouble of going thither, if you think fit. Let us three confess our selves to one another, and send our

Abso

Absolutions to Court, attested by our two Witnesses. The Ass lik'd the Proposal, and into a Clover Field they went to be private; and the Fox thus confess'd himself first. It happen'd as I was going one night thro' a Village, a Cock, by his loud crowing, disturb'd all the People that were asleep; at which I grew very angry, and bit off his Head: Then fearing that the Stench of his dead Body might be offensive to the Hens, I eat him up. Nevertheless it happen'd three days after, as I was going privately by the same Village, thinking no harm, those very Hens spy'd me, and instead of thanking me for the great Kindness I had done them, cry'd out, Murderer, Murderer. Then I, in defence of my Honor, which without vanity I have been always known to value more than my Life, kill'd three of them, and lest they should have stunk and offended the Neighbourhood, eat them up too. This, said the Penitent, is all I have done, for which I now expect your Sentence. The Wolf thereupon express'd himself thus: You have indeed offended against the Letter of our Monarch's Law, but not against the proper meaning of it; since your Intentions were honorable, to take care of the Quiet of Men, and vindicate your injur'd Reputation: If therefore you will promise never to be so hasty again in killing any Beast, I vote for your Absolution, which the Fox readily did, and the Ass join'd in Union with the Wolf, who then thus began his Confession.

As I was one day walking along, I saw a Sow rumpling down the Corn of a poor Peasant, and eating it up by the Roots, while her hungry

Pigs were stray'd far from her, and could not get themselves out of the Mire. So that I, growing very angry at the great Mischief she did the Peasant, and at her neglect of Motherly Duty, kill'd and eat her up. Three days after that, chancing to go agen the same way, I observ'd that those innocent Pigs were grown very lean, and reflecting that thro want of their Mother's Milk, they would certainly die a long and languishing Death, unless some compassionate body took pity of them, and kill'd them soon; I therefore on that account only put an end to their Miseries, and eat them up. This is all I have to confess, for which I now expect your Sentence. The Fox instantly argu'd in this manner: Tho you confess to have kill'd both Mother and Children, and tho it seem at first sight that you have heinously offended against the Law of our King, yet I see nevertheless that your Motives and Intentions were good and honourable: To prevent Mischief from falling upon Men, to stir up a Mother to her Duty, and to shew Compassion to her miserable Children, are Virtues that no Law can forbid or punish. therefore, *quantum in me est*, declare you absolv'd. To which the As agreed.

Then they press'd the As to make his Confession, who at length comply'd with their Importunity. You both of you know, said he, that 'tis not in my nature to do hurt to other Beasts; nor to shed Blood, and therefore you cannot expect to hear any such thing from me. But to content you, I will relate to you what happen'd innocently to me while I was in the Service of a Master. He was an old Man, and

apt to take Cold in his Feet; so that when he travell'd, to keep them dry and warm he was wont to stick a little Hay in his Shoos. Now I carry'd him one Winter over a Hill to an Inn, where he was to lie all Night; and when we came to the Door, the Innkeeper brought him a pair of dry Slippers, that his wet and dirty Shoos might not foul the House; so that he pull'd them off, and left them without, and me by them. In short, my Master and his Host found themselves so well in the Chimny Corner, that they never thought of poor me, but left me all the night abroad in the bitter Cold, without putting me into the Stall, or giving me a handful of Hay or Straw, or other short Fodder. Insomuch out of great Hunger I eat up all the Hay that stuck in his Shoos. This is all I have to say, if you will call it a Confession, with all my heart: However I think nothing can be said against it. O, said the Fox immediately, this is not indeed an Offence against the Letter of the Law, which mentions only the doing hurt to Beasts, and takes no notice of eating of Hay: but if we reflect on the dangerous Consequences of this Action, and that so reverend a Creature as a chillaged Man, by being thus rob'd of his Hay in the Winter, and coming the next day to continue his Road without it, might have caught a Cold, a Cough, and a Colick, that would have brought his grey Hairs to the Grave: Whoever I say, reflects on this, cannot but be of my Opinion, which is, that the Ass largely deserves to die. Cousin Wolf, what say you to this Matter? I, said the Wolf, am of opinion, that by reason of the ill consequences that might have at-

tended this Action, the Afs deserves a double Death, and to be made an example to others. With that he leap'd upon him, and tore out his Throat, and the Fox and he immediately eat him up.

These two Fables therefore are design'd to instruct us, that one or few Lawgivers always make Laws to their own advantage: And that one or few Judges always interpret, explain and execute the Laws according as they are affected to the Parties concern'd, or as they expect to receive some private advantage from their Decrees. And by consequence these Fables farther teach us, that in those imperfect Governments and corrupt Tribunals, the open Infringers of the Laws may at all times be no less acquitted, under colour of some pretended good Intentions, than those who are manifestly innocent may be punish'd on pretence of some imaginary ill Consequences. *Dat veniam Corvis, vexat censura Columbos.* And that moreover the little Villains are often punish'd according to the Rigor of the Law, while the Great ones despise and trample on all good Laws, and even on the Judges themselves, if they pretend to exercise their Jurisdiction over them: And by so doing, instead of being brought to Justice, and punish'd for their Crimes, as the other Inhabitants are, they openly, and without being subject to any Laws, command over all their Fellow Subjects at will, as over so many miserable Slaves. In which those Tyrants imitate the great Fish, not only in breaking the Nets in which the Fishermen thought to have taken them and the little Fish together, but also in afterwards devouring the lesser Fish themselves.

F A B L E XXXVIII.

The High Trees and the Low Trees.

THE Sun, by shooting down his fervid and productive Rays on many fruitful Vallies and their adjacent Hills, which were likewise water'd in proper Seasons with Dews and Rains from Heaven, had caus'd to spring up there without Seed all sorts of Trees and Shrubs; who notwithstanding the many bleak and pinching Winters that ensu'd, the many tempestuous Winds and Storms of pattering Hail, thriv'd and grew up by slow degrees, and came at length to be a stately Wood. In their tender Years indeed they rock'd this way and that before the driving Winds, and wav'd their leafy Honours: But the Richness of the Soil had shot them up so thick and near one another, that each of them bore his part of the Violence, and help'd to break its Rage: So that nor Winds nor Winters Fury could rend or overthrow their Trunks, nor hinder them from attaining the Bounds of their natural Growth. But when they were arriv'd to this happy Station, for which they

all and each of them so much had long'd; when the highest Trees kept off the ill Weather from the low Trees and the Shrubs; when the topmost Branches of the low Trees protected not only the Trunks, but the lowest spreading Branches of the High; and lastly, when the Shrubs so well defended the Stems of the low Trees, that all the outrageous Winter of the Air in vain discharg'd its destructive Fury on their united Force: Then it happen'd that first the *Greek and Italian* Cypresses, then the sturdy and unshaken *German Oaks*, and the *Scotch Linden*, and lastly the shallow-rooted *Flemish Poplars*, regarding their own height, proudly imagin'd, that the lower Trees and Shrubs drew from the Earth part of the nourishing Moisture that belong'd to them, and that if they were fed with it, their lofty Heads would shoot up yet much higher, and their spreading Branches extend themselves far wider than they did.

These high Trees therefore, desirous to arrive to a greater height, fell to rooting out all the lesser Trees and Shrubs, none excepted, without any Mercy. But they, particularly the Vine and the Olive, the Pear and the Apple Trees, in great patience remonstrated to them, That by the favour of Heaven they were sprung up out of the same Soil together, and were grown up in that com-

mo

mon natural Freedom, that they did not the least harm to any of them, either with their Roots, their Branches, or their Fruits: but that on the contrary they many ways protect- ed the higher Trees from ill Accidents, and with their Fruits rejoic'd and fed both God and Man, from whom they all receiv'd their Good: they besought 'em therefore to permit 'em to grow and flourish with 'em as before. But all in vain: for the high Trees fell upon 'em, and rooted them up with great Joy and Satis- faction, till the next stormy Winter finding them thus bare, and all their Shelter gone, made a dismal Havock among them, toss'd the Roots of some into the Air, rent the Trunks of others, but tore and mangled the Branches of them all, and scatter'd the Ground with the blasted Glories of their dis- honour'd Heads.

EXPLICATION.

BY the high and fruitless *Trees* we mean am- bitious and covetous Men.

By the low fruitful *Trees*, the careful and la- borious Inhabitants of Countries or Cities.

The other Words of this Fable need no par- ticular Explication.

ALL men are born with an equally little share of Knowledg, Virtue and Power; and the Inequality or Superiority thereof, that appears

appears afterwards in them, very seldom takes its rise, or is grounded upon any eminent Knowledge or Virtue, as in Reason and Justice it ought to be: but, on the contrary, that difference chiefly proceeds from the good or ill Fortune of our Parents, or from some other Accident in which our Knowledge and Virtue have no share. And this is the reason that weak men, who excel others in Knowledge and Virtue, but have no power over them, are always delirious, that the Strong would behave themselves according to Reason and Justice. And from hence too it is, that, on the other hand, the Strong, being conscious to themselves that they indeed surpass others in Strength, but not in Knowledge or Virtue, often so slight and disdain all Reason and Justice, that they will not lend an Ear to their Dictates, but make use of Force only against their Inferiors in Power. *Quod non potest, vult posse qui nimium potest.* Senec. Hip.

And tho' our Lord and Saviour **JESUS CHRIST**, and his Disciples, have abundantly taught, and by their Lives and Deaths confirm'd to us this Truth: That men, without any regard either to Sovereign or Subject, ought not to compel one another, exteriorly to do or not to do any thing, but to perswade by Argument and convince them by good Examples of Life, to the end that what they do may be done willingly and with a free heart; we see nevertheless that the mighty *Roman* Emperors and their Great Subjects, would give so little ear to this good Reason and Justice of those weak Men, but powerful Teachers, that within the first three Hundred Years, they nine several times

cruelly

cruelly persecuted those patient and virtuous Christians, and, as much as in them lay, rooted them all out, or compel'd them, by the Advice of their Heathenish Priests, to pay an exterior, tho but feign'd, Adoration to their false Gods; and so to conform their Lives to the Doctrine of those Priests.

Nevertheless we read in History, that these so reasonable and virtuous Christians, during their low and persecuted Condition, truly converted an incredible number of *Heathens* and *Jews* to the Christian Faith meerly by force of Truth, which they confirm'd by their good Lives, and by Constancy in all their Sufferings, without ever making use of any Violence whatsoever; but that by the means of the first Christian Emperor *Constantine*, they were no sooner grown over the heads of those of the other Persuasion, but they contented themselves no longer with being favour'd by the Temporal Power more than the *Heathens* and *Jews* were, but contrary to all good Reason, and the Doctrine of the Primitive Christians, they stir'd up the second Christian Emperor to take away from the *Heathens* their Temples, and to forbid them the Exercise of their Religion upon pain of Death. And soon after, those *Roman* Emperors having embrac'd the Christian Faith, sent Commands to all their Governours to drive away the Teachers or Priests of the *Heathens* out of the whole *Roman* Empire, and to burn all their books that were written in defence of Paganism, against the Faith of the Christians.

The Christian Bishops having thus got the favour of the Emperors, and living at Court, wander'd

der'd so far astray from the true Paths of Christianity, that teaches us to suffer in Patience, and use no Violence to others, but to persuade by Argument those whom we mean to convert, that they had no sooner got rid of their *Pagan* and *Jewish* Opposers, but they turn'd themselves against all other Christian Teachers and their Assemblies; who tho they did not agree with them in every point of Doctrine, were nevertheless more zealous and better Christians than those Court Bishops themselves; who, in opposition to all other Teachers that differ'd from them both in Life and Doctrine, and by consequence seem'd to reprove and rebuke them for theirs, and that they might have a fair pretence of persecuting, banishing and putting them to death, did from time to time, under the Emperors Favour and Protection, summon Councils to meet and judge of the Differences between them; and which were always compos'd of such Bishops and Members, as would not fail to condemn as Schismatics and Hereticks, and banish out of the *Roman* Empire, all such Christians as the Court Bishops pleas'd to direct them.

Which Persecution of Hereticks, under the Names of *Manichees*, *Donatists*, *Arrians*, *Novatianians*, *Macedonians*, *Pelagians*, *Nestorians*, *Eutychians*, and many others, continu'd so long among the Christians of the East, that that Empire became thereby so weak, that at length the lofty Persecutors, and the low Christians who they would have rooted out, were attack'd by greater Power, and fell most of them into the hands of the *Mahometans*.

Mean while the Bishops of *Rome*, like so many *Italian* Cypresses, renown'd for their tow'ring Ambition and Power, arriv'd to that height, not by Argument and force of Truth, but by persecuting and using Violence to the Heathens, and by stirring up many Uproars and bloody Wars among the Christians, that they compel'd the brave *German* Emperors, the *Henrys*, the *Fredericks* and the *Lewis's*, to submit their Necks to their Tyrannical Yoke. Nor may we forget to mention how about that time those haughty Popes of *Rome* glutted themselves with the Blood of many Christian Martyrs, as the *Albigenses*, the *Waldenses*, the *Wickliffists*, and many others, for that they differ'd in Opinions of Faith from the Church of *Rome*.

At length came *Martin Luther* with his Disciples, who discover'd and prov'd many Errors of that Church: His Opinions found belief in the Northern Countries and in the Upper *Germany*; and he and his Party, by keeping themselves out of the hands of the Popes, grew by degrees to that height, that like stubborn Northern or *German* Oaks, and contrary to all good Reason and Truth, they persecuted and drove by force out of their Countries and Cities all other Reformers who any ways differ'd from their Opinions. In like manner too, after this, the *English* and *Scotch* Protestants, who were most in favour at Court, finding themselves, like so many *Scotch* Lindens, grown up to a great height, barbarously punish'd or drove out of their Countrys, under the names of *Puritans*, *Brownists*, *Nonconformists*, &c. all the Reformers and Reform'd Christians, who were not so well regarded at Court, and

and differ'd from them in a few things of little importance.

And every one knows that the Reform'd Christians in these *Netherlands*, have, under several Names, gone thro and suffer'd dreadful Persecutions that the Popes and *Spanish* Priests inflicted on them: nor ought we to be ignorant, that some of those who had the good fortune, like *Flemish* Poplars, to outstrip the other Trees, have almost all of them follow'd the same steps, and contrary to the Religious Peace, which they had solemnly sworn to observe, first forbid the Mass, and then, under the Name of Hereticks or dangerous Innovators, hinder'd the Assemblies of all such as differ'd in the least from their Opinions, as the *Socinians*, *Remonstrants*, *Cartesians*, and others; and by that means drove all the Inhabitants of those Perswasions out of these Countries; as it has been seen in 1578, 1618, 1673, and in the following Years.

Now from all these Persecutions of these high Reform'd Trees to destroy and exterminate the lower, and the Shrubs, who differ'd in Opinions from them, in all the above-mention'd Countries and Cities of *Europe*, it will certainly follow, unless God be wonderfully pleas'd to prevent it, that all those that have separated themselves from the See of *Rome*, and who are now grown so high in their own Countries, will nevertheless, by thus persecuting and oppressing their lower Brethren, so weaken the number of the Protestants, that as well the high as the low Trees, the Persecutors as the Persecuted, like so many worn out Oxen, no longer fit for the toilsom Plough, must again submit to bend their

Knees

Knees before the *Romish* Altars, and there be miserably offer'd up in Sacrifice to the Church of *Rome*, and to the Ambition of her luxurious Priests.

And when things are once arriv'd to this deplorable Condition, when men come to be thus deprav'd in their Opinion, when Learning and Arts shall be again discountenanc'd, and our Persons and Estates subject to the Will of one Ecclesiastical Tyrant, all *Europe* will then become so weak, that it will certainly fall a Prey to the prevailing Power of the *Mahometans*: And the farther, for that those Infidels permit the Exercise of their Religious Worship to all the old Inhabitants that differ from them in Opinion, as well as to those who, driven from other Lands, take shelter among them, and protect them from all the Violence of their too zealous and haughty Mussulmen.

And tho the same Baseness and Imprudence of Great men in destroying their Inferiors be no less, nay, more visible in all Affairs of State; and that therefore it might seem requisite that in proof of that too we should produce some Examples; yet the Reader must call to mind, that this our Parable of the Trees mostly regards those Great Men, who according to the Civil Laws, cannot exercise any Sovereignty over those that are less than themselves, as if they were their Subjects or Slaves; and who, according to the Doctrine of the Gospel, ought not to do so: for which reasons we will not produce any; the rather too because it is evident in itself, that if the Men, who are presum'd to be the most Holy, as the Christian Priests and Teachers

chers of the Church, commit such Villanies, and imprudent Actions, to the prejudice of those who are under them, certainly the like Usage may much more reasonably be expected from Temporal Governors, and especially from Kings and Princes, whose whole Lives and Reigns are famous and renown'd for Hypocrisy, Deceit, and Tyranny. Besides, this Explication is already grown larger than ordinary, and for that reason we must not swell it any more with State Affairs.

To conclude therefore, we say, that the Instruction we learn by this Fable is, that men in high Stations are commonly so petulant and riotous, that they are wont to contemn and prey on their Inferiors, nay, even to destroy them, tho generally their own Destruction follows.

F A B L E XXXIX.

The Fox and the Cock.

THE hungry Fox, meaning to fill his Belly with the Cock, stole softly towards him; but the Cock spy'd him, and flew up into a Tree. The Fox, thinking he would be so silly as to be decoy'd down by a common Lie, said to him, Stay where you are, or come down hither, 'tis the same thing to me; for our Monarch has proclaim'd a Peace among all Beasts, and I must not touch you. The Cock answer'd, I never heard

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heard of this Peace you speak of; but be what you tell me true or false, 'tis certainly my safest way to continue where I am, for here I know you can do me no hurt.

The Fox, finding there was no good to be done with him, went away; in hopes it would succeed better with him, if, trusting less to the want of Knowledge and Prudence in others, than to his own Strength and wonderful Agility, he lay in wait for this Cock, and leap'd upon him unawares. This he resolv'd to put in execution, and lay continually lurking for the Cock, till at length he found an opportunity, and caught him. But as he was carrying him off to kill and devour him, he was surpriz'd on a sudden by so dreadful a Storm of Rain and Wind, accompany'd with such horrid Peals of Thunder, and Flashes of forky Lightning, that the poor terrify'd Fox, not knowing what he did, open'd his Jaws, so that the Cock slipt away from him, and flew again into a Tree.

This wily Fox, fearing to die for Hunger if he got not the Cock once more into his Clutches, set all his wits to work to find out some means to do so. To this end he reflected, that all the Beasts, and Cocks in particular, were so vain-glorious and silly, that when common Lying or Cheating and Force have fail'd, they are often deceiv'd and caught, by hearing their Virtues prais'd a-

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bove

bove measure, and even their Vices extol'd as if they were real Virtues. The Fox promis'd himself that this would do, if he took right measures, and set himself about it under a show of old and faithful Friendship.

Soon after therefore he went again to the same Cock, and harangu'd him thus. I was in my younger Days acquainted with your Father; he was a very wise and virtuous Person, and I profited very much in his Conversation: Hearing therefore now in my old Age that he had left behind him a Son no less renown'd than he, but equal to his Father in all things, I have often in vain endeavour'd to speak with you, for, without hearing what I have to say, you always fly from me. And not long since, seeing you coming towards me, I was so transported with Joy that I could not contain my self, but leapt hastily upon you, meaning only to express the grateful sense I retain of the immense Debt I owe the Father, by kissing the Son's holy Prophetick Head; but observing that you took it amiss, I immediately let you go: and the same desire it is that has now brought me hither, to contract a sincere and strict Friendship with you, to join your great Wisdom and Virtues to my Craft and Cunning, and in short, to renew with you the old Correspondence which your Father and I, to both

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our Advantages, held with each other ;
with you, I say, who not only surpass all
the other Fowl, but even your late glor-
ious Sire himself. For, which of all the
Fowl has so loud, so tuneful a Voice as you ?
Which of them so beautiful a Plumage ?
Which of them so sharp a Bill and Spurs ?
Which of them can foretel the good or ill
Weather like your self ? Which of them
can so regularly number the Hours, and
wake men to their daily Labour as you ?
But above all this, you are so sovereign a
Master in feathering the Hens, that you
make no distinction either of Mother or
Child, and so able at the Sport, that scarce
the twelfth Lady successively can cool your
vigorous Warmth, whose Fertility produ-
ces so much Profit to Men.

Moreover, I observe that Nature has a-
dorn'd your Brows with a double, that is,
Kingly and a Priestly Crown : A Mark of
Favour and Preheminence that she has not
bestow'd on any other Beast whatsoever :
and therefore I can never enough wonder at
the Stupidity of all the other Beasts, in not
having given to you the Sovereignty which
manifestly is your due. Be pleas'd therefore
to come near me, who have more Knowledg
than they, that I may pay you that Honour
and Reverence that of right belongs to you,
not only by kissing your mighty and sacred

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Head, but also by giving the Son those Marks of Subjection and Obedience, which formerly I paid the Father.

The Cock was ravish'd to hear himself thus prais'd, and flew that moment to embrace the deceitful Sycophant, who laid hold of him and held him sure, nor while he was eating him could refrain from insulting over his deluded Prey. Who ever yet, says he, beheld so dull, so stupid a Beast, not to say a Prophet, who having twice escap'd my Snares, neither foresaw nor took care of the third?

EXPLICATION.

BY *Foxes* the Sages always understood, cheating Knaves.

By *Cocks*, Men of common Knowledge and Prudence.

WHEN things, that may prove prosperous or adverse to us, offer themselves or are represented to us in such a manner, as not to awaken or stir up in us the Passions of Love or Hate, of Joy or Anger; we commonly when such things are obscure, judge not of them at all; when clear, either for or against them without deceiving our selves therein; or as we often say, without suffering our selves to be deceiv'd by others: And we hold it therefore for certain, that men, who are not prudent enough to keep themselves from harm, have not attain'd to the common Understanding of Men, but are more ignorant and stupid than usual.

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And from hence it often proceeds, that when malicious Knaves, by reason of the common human Understanding or sufficient Knowledge of others, weaker than themselves, have fail'd to they deceive them; commonly lay a Snare to surprize and overpower them on a sudden. But if both these Expedients are impossible, or have miscarry'd, and that they still resolve to prosecute their villanous Design, they have then no other Course to take but to consider, how they shall provoke and excite in those Persons, whom they intend to deceive and subdue, the Passions of Love or Hate, Joy, Grief or Anger.

But to come nearer to the Sense of our Fable, we say, That Self-love, when we judg of our own selves, so cheats and deceives us, that we take our selves to be at least one half more virtuous, wiser, richer, &c. than we truly and indeed are. So that those wily Villains, building upon that Ground, and proceeding accordingly, by praising us far above our true Merit, by degrees possess us with an Opinion, that they are well affected to us: Whereby they get an opportunity of stirring up in us our dearest or most beloved Passion that reigns most in us, that they may thus certainly deceive us and all other men, who are gifted only with common Prudence and Understanding. To this purpose the *Italians* say very well, *Non é fiero Nemico, chi non sa far l'Amico.* He is no dangerous Enemy, who cannot pretend to be a Friend.

And for that Men in general are very greedy of Honour, of Power, and of Riches; it is the chief Cunning and Master-piece of these wily Cheats to feign, that they have a great value and

esteem for us, and to be eternally ringing in our Ears that we are uncommonly handsome, wise, rich, learned, eloquent, and the like; or at least that they will make us so. And thus they to confound and stupify our Understanding and Judgment, that we too easily give credit to those Lies that tend to the making us great. And this has given occasion to these common Sayings: The Crow thinks her own Bird the fairest. He that will lie and always be believ'd, must say that a deform'd young Woman is beautiful. While there are covetous and ambitious Men, Knaves will never want: for a Man's Avarice and Ambition always betray his Wisdom.

This we learn, not only from the Histories of other Nations, but also by our own daily Experience. Thus the Pagan Emperors and Kings of old were made to believe, that there was something more Divine in them than in any of their Subjects: and therefore they made themselves be honour'd with Temples, Altars, Offerings and Prayers. And thus to this very day, and for the same reason, their Successors are call'd *Sacred Majesties*, and *the Lord's Anointed*. Nay more, sorrowful Experience teaches us, that not only the blind Heathens of old could be thus cheated and abus'd, but that even at this hour, Christians themselves, who as men of clearer Understanding, boast that they pay only a reasonable Worship to God Almighty, are nevertheless so darken'd in their Sense and Judgment, that men can impose the Belief upon them, that from time to time, one certain Man is so favour'd and belov'd of God, that he has given him never to err, when he pronounces any thing
solemn-

solemnly concerning Religion or the Affairs of the Church. The same Experience also teaches us, that there are men among us, who boast of a Divine Mission, and that, as God's Priests and Ambassadors, they only have a Power of making Offerings for the Living and the Dead. Nor can we be ignorant, that even among those, who have rejected the abovemention'd Errors of the Church of Rome, some dare give out, that, by virtue of a Divine Vocation, they are God Almighty's Envoys, and are alone empower'd to preach and explain his Mysteries and Will, excluding all other men: and also that they have a Power of delivering over to Satan those that apostatize or fall off from their Doctrine.

And lastly, there is another sort of men among us, who imagine that at certain times they are inspir'd, instructed and mov'd by the Holy Ghost. All which things in our opinion take their Rise from the too great Love that Men commonly bear to their own selves; as likewise from the Weakness of the common People, who have a high Opinion of things that are unknown to them, and which particularly discovers it self, when any crafty ill-minded Men favour and encourage their Imbecillity, that they may make use of it to promote their own Greatness or Pleasure.

So that the proper meaning of this Fable is, that when men are set upon and tempted by the deceitful Wiles of others, they may generally speaking, easily defend themselves against the Cheat, but not when by their too great Self-love they encourage and contribute to the Deceit, or suffer themselves to be seduc'd and give credit to the fair Words and Praises that others under a

shew of Friendship whisper in their Ears: And that our Ruin almost always proceeds from our own selves. *Perditio tua ex te.*

F A B L E XL.

The Peasant and the Serpent.

A Peasant, as he was travelling upon the Road in the Winter, found a great Serpent frozen stiff with Cold. Now the Country People in those Parts were of opinion, that to have a Serpent in the House brought them good luck, and that the bigger he was, the more fortunate they should be. The Peasant therefore taking him up, carry'd him home, and warming him by his Fire-side, brought him to himself, and thus sav'd his Life. Then he gave a Charge to his Wife, from time to time to set him something to eat near the Chimney, where the Serpent, seeing a Hole in the Wall, crept in. After which this Peasant seem'd to be more prosperous in his Undertakings than he had been before.

Some time after this it happen'd upon a Sunday, that the Peasant having the Head-ach, kept his Bed, while his Wife and all his Family went to Church: And the Serpent seeing all things quiet, came out of his Hole, and contrary to his Custom look'd all about

about the Room ; which the Peasant observing, (for his Chamber was near the Chimney, and the Door of it open) resolv'd to see the Upshot of the Matter ; and accordingly saw with his own Eyes, that the Serpent, having search'd every Creek and Corner, and finding no body, went to the Fire, and shed his Venom in a great Pot that was boiling with Meat for their Dinner, then presently slunk back into his Hole ; expecting in all appearance that the whole Family eating of that Meat, would have been poyson'd, and that thus he should have been sole Heir of all that was left.

The Peasant, as we were saying, having seen this, bury'd the Pot, Meat and all, in the Ground, that no body might receive harm by it. Then, to punish this not to be parallel'd Ingratitude as it deserv'd, he plac'd himself, about the time that they us'd to feed the Serpent, near the Hole, with an Ax in his Hand : But the Serpent, conscious of what he had done, crept with great Circumspection, and slower than he was wont : So that the Peasant striking at him as soon as he saw him begin to appear, cut a great Notch in the Wall, but mist the Poysoner, who slyly drew in his Head.

For some time after this the Affairs of the Family seem'd not to go on so merrily as they had done before ; which the Wife perceiving,

ing, advis'd her Husband to be Friends with the Serpent. To this end he came to the Hole, and calling to him, protested solemnly, that he need not fear any hurt from him, in case he pleas'd to forget all that was past, and renew his Friendship with him. To which this prudent and worldly-wise Serpent answer'd: Tho we can lose our Lives but once, and that they are of equal Service to both of us; yet 'tis scarce possible, and wholly incredible, that the sight of me for the future should not make your old Wounds bleed afresh, and renewing in your Memory my unpardonable Ingratitude, provoke you to take care of not being in the like danger from my part any more; which you could not do, but by depriving me of all possibility of attempting against your Life for the future: that is, you must either kill or lay me under perpetual Confinement. For the Proverb says true, *Morta la Bestia, morto è il veneno*: A dead Dog never bites. So that I have indeed great reason to fear, that at the first opportunity you would give me no Quarter. At least if you could truly forgive and forget all, yet I should never be able to creep into my Hole without seeing on the Wall the Remains of that deadly Blow that you design'd to light upon my Head, and which moreover I shall call to mind that I had largely deserv'd at your hands.

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Infomuch that I should have reason to believe, that with the first opportunity you would endeavour to mend your Blow, unless I prevented it by killing you first. I am therefore of opinion, that as Affairs stand between us, there can be no other Safety or Security either for you or me, that we shall not sooner or later kill one another, and in the mean while live more uneasy and anxious Lives than we do now, but by going as far away from one another as we can; and then too by being both of us on our guards.

EXPLICATION.

BY the *Serpent* the Sages understood a very covetous and niggardly; or a prudent politician.

By the *Peasant*, a good-natur'd, credulous improvident Man.

SINCE all reasonable Creatures, none excepted, ought chiefly to take care of themselves; and since, whenever we have any thing to do with others, we know that a well regulated mutual Love ought to begin at home; it follows from thence, that no man of Understanding ever does a good turn to another, but believing and hoping, that, when Occasion shall offer, he shall receive from him who enjoy'd the benefit, or from some other, a suitable Return of his Kindness. And whenever afterwards he who receiv'd the benefit, by willingly doing some good turn to his

his Benefactor, or to those who are dear to him, acknowledges the Favour, or, by refusing to return the Kindness, seems to deny or have forgot it; he is said to be grateful or ungrateful: And Gratitude truly excites and kindles, and Ingratitude truly stifles and extinguishes all human Virtues. So that by consequence the grateful man deserves the highest Esteem, and the Ungrateful, to be detested and abhor'd: for, *Omne dixeris maledictum, cum ingratum dixeris*, said the antient Latins: Say only that he is ungrateful, and you have said all the ill of him that can in this World be said of any man.

Thus too the *Greeks*, meaning in their Fables to describe an ungrateful man, tell us, that a Wolf, who had a Bone sticking in his Throat, earnestly intreated the Crane to pull it out, and so save his Life: and that the Crane, with her long Neck and Bill, drew it out from the bottom of his Throat, hoping that the Wolf would be grateful to her for that signal Service, but that he, instead thereof, said thus to the Crane: You ought to think your self plentifully rewarded, in that when your Head was in my Mouth, I bit it not off.

'Tis also worthy to be observ'd that the same *Greeks* teaching us in seventeen several Fables to know the Nature of the Wolf, represent indeed by him stupid and cheated, as well as cheating, gluttonous, niggardly, envious, perjur'd and cruel Men; but that they never by the Wolf teach us any one single Virtue of Mankind: Which Observation of those Fables gives us not obscurely to know, that no Virtue whatsoever can be found in ungrateful men.

And

And tho the Eastern Fables farther teach us, that men in general write all the good turns they receive upon the Sands or on the Sea-shore, where the first Blast of Wind, or flowing Tides efface the flitting Characters; but engrave the Benefits they do to others upon stony Rocks, where the Writing remains for ever; and likewise that even among all the Beasts of the Earth there is not to be found so ungrateful a Creature as Man: We may not nevertheless burden our Consciences, by refusing to be helpful to others, from whom, if we were in the like Circumstances, we should willingly desire the same Assistance.

But when Men, after they have receiv'd a great Kindness from another, above that common Ingratitude, and instead of being grateful to him, are thro Avarice or Ambition, Vices that alone are able to excite men to act the greatest Villanies, push'd on to destroy and kill their Benefactor, that they may rob him of his Estate, and enjoy his Employments; they commit an unspeakable Villany: nor have we in our Language a Word to express the detestable Enormity of that Crime, which wholly destroys the very Ground or Foundation of all mutual Trust and Confidence among Men, and renders the Persons guilty thereof altogether unworthy of having any the least Fellowship or Conversation with Mankind.

It argues therefore the greatest Imprudence and want of Policy to reconcile our selves, or to renew the least Conversation with such Men, when their ungrateful Attempts have miscarry'd: nor can it be expected that any should be

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so foolish, but wholly ignorant and senseless Peasants, who are not wise enough to foresee their own Destruction. Thus this great Stupidity is represented to us in this Fable under the Persons of a Clown and his Wife.

It may now seem requisite, and be expected of us, that we should confirm what we have said by Examples, and prove, as well we might, that in our own Country there have been all along, and are to this very day, many such ambitious and covetous Scelerates, as also such imprudent men: but that would give too great Offence; for that the greatest Villains, and at the same time the mightiest Men of the whole Earth, would think themselves hinted at in those Examples; and finding themselves gall'd, would not fail to wince, and wreak their Resentments on the Mythologist of these Fables.

We will content our selves therefore with saying, that the true meaning of this Fable is to teach us, that at all Times and in all Countries, there are to be found such ungrateful and profligate Wretches as this Serpent, and such ignorant and stupid Men as this Peasant and his Dame.

F A B L E XLI.

The Physician and his Patient.

AN old Woman, having Cataracts growing over her Eyes, with which she was almost blind, made a Bargain with a Physician, what she should give him to cure her; but no Cure no Mony, only he was to have a reasonable Price for the Medicaments that he brought her; now having no ready Mony, she consented that he should take it out in her Household Goods. The Doctor came every day to visit her and dress her Eyes, and as often carry'd away with him some piece of her Moveables, and kept the poor Woman so long in hand, wilfully delaying the Cure, till at length he had stript her House quite naked, and not left her a rag: then he set himself to cure her in good earnest, and having done so in a little time, demanded the Mony that she had agreed to give him for the Cure: But the Woman told him, Before you came to my House I could see something there, tho very dimly; but now, when you say you have restor'd me my Sight, I can see nothing there, and therefore will give you nothing.

After

After this it happen'd that the same Physician was sent for to a Person who was sick of a Dropsy and Fever, and kept his Bed : He came, and, having examin'd the Patient's Pulse, Tongue and Urine, and enquir'd concerning the whole Constitution of his Body, promis'd to be careful of him, and went his way to send him something to take. Being come to his own House, he consider'd, that *Apium* was good against the Dropsy, which once taken away, the Fever that was occasion'd by it, would cease, and his Patient thus recover his Health. But instead of preparing it himself, as he ought to have done, it came into his mind, that he had made an Appointment to meet an idle young Woman much about that time : He took therefore his Pen and Ink, and in great haste writ, *℞ Apium quantum satis*, and order'd his young man to prepare and carry it to the Patient.

The next day he went to visit him, and asking how he found himself, the Patient told him, that he had been in so dead a Sleep that they had much ado to wake him. The Doctor suspected that his young man instead of *Apium* had read *Opium*, and given him a Dose of it accordingly. However, that his Patient might not be dejected, he told him that that Sleep had done him good. Then he writ in great haste another *Recipe ℞ Theriac. Venet. quantum satis*. A Doctor

of *Venice Treacle*: Meaning to drive out the Dropfical Humour thro the Pores, and not thro the common Passages of Water, as he ought to have done, if he had had any Skill or Experience in the Art of Physick. Besides, he fear'd that his young man would have agen read *Opium* for *Apium*, and therefore prescrib'd this Remedy. The day following he return'd again to visit him, and enquiring how he had pass'd the Night, the Patient answer'd, I have been all night long in a very great Sweat. The Physician reply'd, That's well; then my Physick has had its desir'd effect. And the day after returning again to his Patient, who told him that he had been trembling with Cold all night, he answer'd, That's a very good sign that the Violence of your Fever is abated, and that it will change from a continu'd to an intermitting one; and in a little time leave you quite: To which end I must now prescribe you some Pouders to take.

Coming again the next day, his Patient told him that there was much more Water fallen upon his Belly and Stomach, and that he was swell'd ready to burst. That's a certain sign that the Fever has left you, says the Doctor, and went his way. When he was gone, one of the Family ask'd the Sick, how he truly found himself. I find, says he, that among all the good Signs and Symptoms

toms I am going to die, as indeed he soon after did. And the Physician, accompanying the Corps to the Grave, said to those that walk'd near him, If my Patient had taken Clysters, and would have abstain'd from drinking Wine, he would have been still alive. To which one of them answer'd, Mr. Doctor, You should have advis'd and taken care of that while he was alive: What you say now seems only the idle tattling of a Quack.

EXPLICATION.

ALL the Words of this Apologue are us'd in their proper Sense, and therefore need no Explication.

Seeing it is true, that Philosophy, or the Knowledge of all natural things is the only sure ground upon which the Art of Physick can be built: So that where a Philosopher leaves off with his Proofs and Knowledge of natural things, a good Physician can first begin to put in practice his Art of Physick, by applying particularly that Philosophical Knowledge not only to human Bodies, and their several Diseases and Passions, but also to all those natural things that may be beneficial or prejudicial to them; as not only good Reason, but those excellent Philosophers *Aristotle* and *Renatus Descartes* themselves teach us. And tho it be true, that in former times Men had some Philosophical Knowledge concerning those things; yet by degrees it was so lost

sen'd and decay'd, that in the Days of our Fathers scarce any Knowledg thereof remain'd, till our Age produc'd some Men of Excellent Learning and Parts, particularly that incomparable and profound Philosopher *Renatus Descartes*, who have begun to discover and make known to Mankind the Knowledg of natural things. We must nevertheless own, that that Philosophy is to this day arriv'd no farther than to the Knowledg of the (*Corpora simplicissima*) most simple natural things: And that the Bodies of Men are compos'd and join'd together of so many things, all of them so differently order'd and variously mingled, and also continually fed and nourish'd in like manner, that we know not certainly the proper Being or true Qualities and Attributes of a human Body, nor of those natural things by which it is supported.

And therefore too 'tis plainly evident, that to this very day we have no sure or certain Knowledg in the Art of Physick; and can propose only obscure and posing Riddles, and make only blind and uncertain Guesses what things are useful or what hurtful to our Bodies. The Egyptians indeed seem to have been arriv'd to a greater Knowledg in Philosophy and Physick than we now have. And of those Arts it was that *St. Joseph* spoke, when he said, That *Moses* was instructed in all the Wisdom of the Egyptians, and was mighty in Words and Works. *Act. 7.*

Which, when we consider that the Holy Scriptures, and all other Writers that treat of the Egyptians, call the Pharaoh's Kings of the Egyptians, will seem strange to us: because it is morally impossible, that under a Kingly Govern-

ment, the Liberal Arts and Sciences should be encourag'd, or could arrive to such a height. But to set this matter in a true Light, we must know, that *Egypt* was indeed a free Republick and that of all the Families of the *Egyptians* that of *Pharaob* was made choice of to be Chief of it: Yet when they were elected to that Dignity, they were nevertheless, as well as all the other Inhabitants, subject to the Laws, and to the Punishments ordain'd by them. Nor would that free Republick allow them to have any Soldiers, or the Sons of Soldiers to attend on the Persons, but only the Sons of the most considerable of their Priests. Besides, the Laws there were so strictly observ'd, that that Republick subsisted above three Thousand seven hundred Years, with the same Laws, without making any Alteration in them. *Vid. Diod. Sic. lib. 2. 13.* And we read too in the Writings of the same *Diodorus Siculus*, as also in the Oration of *Isocrates* in praise of *Busiris*, that from all Antiquity the People of *Egypt* were divided into five Classes or States: One of which was appointed to till the Land, another to carry on the Commerce and Merchandize, the third consisted of Handicrafts-men, the fourth of Soldiers and Men brought up in Martial Discipline, and lastly the fifth took care of the Worship of the Gods. All which Priests or Men employ'd in the Service of their Religion, liv'd on the Revenues in Sobriety without bodily Labour, and among these were compriz'd the Philosophers and Physicians.

And what most conduc'd to the bringing the Arts and Sciences to great Perfection, was, that

All the *Egyptians* were oblig'd, on pain of Corporal Punishment, to follow such and no other employments, than those which their Parents and Forefathers had follow'd before them, and in which they themselves had been brought up. And whereas that Government lasted many Hundreds of Years; and that by consequence all the Arts and Sciences, that were mean while found out or invented, never fail'd to descend from the Parents to their Children: the Wisdom of the *Egyptians* was held in such Renown, that all Lovers of Learning repair'd thither from all the adjacent Countries, especially from *Greece*, to be instructed in their Knowledg and Arts.

But to keep closer to the proper meaning of this Fable, and to confine our Discourse to Physicians only: it will be useful to know, that in *Egypt* the Physicians took no Reward from their Patients, but were maintain'd at the Expence of the Republick. And that among the *Egyptians* of old, and the *Greeks* after them, Surgery, Physick, and the preparing of all Remedies and Medicaments, were the business of one and the same Man: So that a Surgeon was both a Physician and Apothecary. And the *Egyptians* through long process of time, and continual Practice, were become so expert in the Art of Physick, that they never try'd Experiments on the Bodies of their Patients, nor ever endeavour'd to cure them by uncertain Remedies, or that might do them any harm, but always made use of the best and approv'd Medicaments, of whose Nature and Virtues they had had a long Experience; so that they do otherwise on pain of Punishment: So that their Remedies did good, and re-

stor'd Health to the Sick, and heal'd the Wounded, in like manner as our common and known Food is wont to encrease the Strength of sound and healthful Bodies.

And this Knowledge and Wisdom of the Egyptians lasted as long as their Free Government. And Apollo, a Native of *Delos*, Chief of the Islands *Cyclades* in the *Agean* Sea, learn'd the Art of Physick from them, and having practis'd it long in *Greece*, left it to his Son *Asclepius*, who likewise after a long Practice of it in the same Country, taught it to his Son *Hippocrates* of *Coos*, who besides the Instructions and Knowledge that he had receiv'd from his Forefathers, improv'd his Skill by examining the Symptoms of the Diseases of such as had been cur'd; which together with the Remedies that had been made use of for their Cure, were, according to the Custom of that time, written upon certain Tablets, and openly hung up in their Temples for the Benefit and Instruction of all the Inhabitants of the Country.

Now this Rise of Physick among the Egyptians and the Succession thereof among the Greeks from Grandfather to Son and Grandson, as many good Observations and Experiments in the Art and in Surgery, spread abroad the Fame and Renown of *Hippocrates* in many Countries: who in his old Age wrote such wise and curious, and short Observations relating to the Art of Physick, that since the other Writings of the Egyptian Priests, which would have given us a Knowledge of it, if not destroy'd, have remain'd undiscover'd, his, which give us only a Draught or short Scheme of that Art, have

tinu'd in such Reputation, that all those who have been thought to understand them, were reputed to be very knowing in the Art of Physick.

But forasmuch as neither Philosophy nor Physick were confin'd to the Practice of the same Race of Men among the *Greeks*, the Philosophical Knowledge of things fell to decay, and by consequence much more the Art of Physick, which by little and little dwindled to nothing: and about six hundred Years after the Days of *Hippocrates*, the Emperor *Adrian* cry'd out upon his Death-bed, Many Physicians have kill'd the Emperor. Nevertheless there was so much to be got by the Practice of Physick in those Days, as gave the Physicians sufficient Encouragement to apply themselves to it. This we learn from *Galenus* and *Celsus*, the first of whom wrote about fifty, the other about a hundred Years after the Death of that Emperor. However the Profit of that Art fell so much away, and Physicians lost their Reputation to that degree, that among the *Romans* the Practice of Physick was the proper Employment of Slaves. And by a Law made on purpose to regulate the Price of Slaves, one of 20 Years old or upwards, who had never follow'd any Employment or Trade, was rated at 20 Angels of Gold; one that had been brought up to something, at 30; and a Slave who had been educated in the Art of Physick, at 60, and no higher. Nay in the Year 534. after the Birth of our Saviour, the whole Art of Physick was valu'd at no more than 40 Angels.

And whereas since those days Surgery, Physick, and the Art of preparing Medicaments, has been practis'd by certain Men, who after

having serv'd a short Apprenticeship either in the Universities, or in the Shops of Surgeons and Apothecaries, are, to the exclusion of all others, intitul'd to follow those Arts, like so many Trades, of which they have given Proofs of their Ability before the Masters of the Companies: those Arts are truly become the Derision of men of sound Judgment and good Sense: and Physicians, Surgeons and Apothecaries are thereby grown in some measure like Idols, in that they are honour'd and worship'd only by the Ignorant. For the Wise never send for them to their aid, so much out of any sound Deliberation or force of good Reason, and believing that they ought to trust to their Skill, as out of great fear of their Disease, and not knowing but perhaps they may do them more good than other experienc'd men: for even the Wise, when seiz'd by Sickness, or tormenting Pains, are apt to grow too credulous, and begin to believe and hope that Physicians can and will give them ease: *Quod nimis miseri volunt, hoc facile credunt: Sen. Hercul. Eur.* but never reflect how great Mischiefs unexperienc'd, careless or malicious Physicians may inadvertently and perhaps will wilfully do their Patients.

But Surgery has this advantage over the other two, that Surgeons see the Distemper before their Eyes, and can cure many that would not indeed in time cure themselves by force of Nature: as taking off any unnatural Excrescence from human Bodies, replacing dislocated Joints, setting broken Bones, taking the Stone out of the Bladder, couching the Cataracts of the Eyes, curing Bursts, Ruptures, and all venereal Distempers,

temper, cutting out Cancers, delivering Women in Labour, as also by healing of Flesh-wounds, that Nature would indeed heal in time of her self, but not so soon. Nevertheless these Operators are often to blame in that they keep their Patients long under their hands, and delay the Cure that they may pick their Pockets. And this is that which the *Greeks* intended to scourge by that part of this Fable, where the Physician would not cure the old Woman of her Cataracts, till he had first swept away all the Goods out of her House.

But our modern Physicians and Apothecaries have not only departed from those known old Grounds or Maxims of Philosophy, from the Succession of those Arts in the same Families, and from the joining them together in one and the same Person: But, contrary to those good Foundations which the *Egyptians* had so wholesomely laid, have made several Guilds of the Art of Physick; and besides they have set up the Medicament against the Aliment (*Medicamentum contra Alimentum commiserunt*) as if they were incompatible, and could not subsist together, as they did of old among the *Egyptians*, and as they always ought to do, and would, if that Art were practis'd according to any certain and true Knowledg of it.

Insomuch that those Arts now-a-days seem to consist in nothing but in unmercifully purging, bleeding, vomiting and sweating the Patient, and in giving him Potions to cause Sleep; tho all those Remedies will certainly weaken his Strength, and after all both Doctor and Apothecary are uncertain whether he will ever be the better for them or not.

But

But to excuse their Ignorance and want of Experience, they tell the Patient, that as men who are going to leap retire some Steps backward that they may leap the farther, so they must make their Patient weaker, that they may after make him the stronger. Thus they wheedle and impose on him a vain Belief of their Capacities, till the Force of Nature has thrown off the Disease and their Physick; and then they boast aloud of their wonderful Remedies, but ascribe not in the least his Recovery to God or the force of Nature: And when the Patient happens to die, they will not avow their Ignorance, but pretend that Nature wanted Strength to make their Medicaments have their due Operation, and that all Art is vain when Death knocks at the Door: *Contra vim Mortis non est Medicamen in Hortis.*

But the wisest and best Physicians, who have finish'd their Studies at the University, and are convinc'd of the Vainness of their Art, how uncertain it is, and whether by following the Rules of it they can cure a Disease which Nature would not have cur'd in time, are very cautious how they treat their Patients, and never prescribe them any thing but what they are sure cannot hurt, but may do them good, to the end that they may thus gain time, and preserve a good Conscience, leaving the Sick to God and Time to cure him. On the contrary, the unwise and imprudent Physicians always treat their Patients right or wrong, according to the Rules of Art that they learnt at the University from the Lectures of Professors, or from Books of which they have a great opinion themselves, tho they know

their Hearts, that far from having cur'd any, many have dy'd under their hands only by having been treated according to those Rules: but, *Curemus Aegrum secundum Methodum Galeni, & moriatur in nomine Domini*: Let's treat our Patient as Galen directs, and let him die a-God's name.

Moreover these ignorant Physicians, conscious to themselves that they can do their Patient no good, take but little thought of him or his Disease, and have no sooner left him, but they go to see a Mistress, to sit at a Chocolate House chatting of News, or to drink a Glass of Wine with a Friend at a Tavern, neglecting mean while to see their Prescriptions prepar'd, and often leave that Care to Boys; and tho' their Physick has never so ill an effect on the Body of the Patient, yet they always praise it to a high degree, and are sure to keep him in heart, whatever ill Symptoms appear.

Thus the Physician of our Fable, having, by the mistake of his Boys, given his Patient *Opium* instead of *Apium*, nevertheless prais'd the Effect it had had: and also notwithstanding the excessive Sweat, the Trembling, the great Heat, and after that the vast Confluence of Water in the Belly of his Patient, all of them the ill Effects of his pernicious Remedies, yet still prais'd them highly, and gave the Sick great hopes of Recovery. Thus too we see in our days, how horribly soever our Physicians blunder, they never own themselves in the wrong; or that by weakening their Patients, or giving them improper Remedies, they were the occasion of their Death, but lay all the blame on worn out Nature, or the fated

fated Hour ; and sometimes lay the fault on the Deceas'd, like the Physician of our Apologue, who said of the Person he had murder'd, that he would not have dy'd, if he could have been perswaded to have taken Clysters, and would have abstain'd from Wine.

But farther, tho an experienc'd and good Physician should have prescrib'd a proper Remedy for his Patient, yet the Apothecary or his Man, either out of Ignorance, Carelessness or Self-Interest, may by mistake or wilfully take one Drug for another, and by giving him Physick quite contrary to his Distemper, occasion a quite different Operation on the Body of the Patient from that which the Doctor intended, of which we see an Example in our Fable. And these are the chief Reasons that for many Ages Physicians have been in little request with the wiser sort of Men. Of all which we could give thousands of Examples ; but to avoid being too tedious, we will detain the Reader no longer upon this Subject, than while we tell him four Stories which are well attested, and very remarkable.

A Statuary, who was not very fortunate in his Art, left that Trade, and betook himself to practise Physick : Now the Fellow had a smooth Tongue, and was very modest in his Behaviour and Words ; so that in a little time he came to have a great Reputation and Practice. Upon which one of his Friends ask'd him, how it was possible that he, who in so many Years had made so little of it in his Trade of Statuary, should have been so successful in a few in that of Physician ? He answer'd, 'Tis not that I have more Skill or Experience in the one than in the other,

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but there is this Difference between them: My Faults in Carving were continually expos'd to the Eyes of all men; but those I commit in Physick by killing my Patients instead of curing them, are immediately bury'd in the Earth. And hence came the Saying, *Medicis impune licet occidere, quia terra errores eorum tegit.* Physicians may murder on and not be punish'd, for that the Earth hides their Faults.

A sick Person being unwilling to take a purging Potion that his Physician had given him, and not daring to speak against his Advice, threw it into his Close-stool. In the Evening the Doctor came to enquire how his Purgation had work'd, and his Patient told him, it had not done amiss with him. Upon which the Doctor visited the Close-stool to see what it had brought away, and praising the Operation of his Physick at a mighty rate, said, that the Sick would certainly have dy'd, if he had kept those ill Humors in his Body. Upon which the Patient burst out in these Words: Indeed, Doctor, I was of the same opinion, and therefore never took them in.

'Tis related of *Zandavil*, that famous Physician at *Granada* in *Spain*, that while he was with his Patients he behav'd himself like other Physicians, only that he never writ his *Recipes* at the House of the Sick, but at his own; and that too as Divine Providence pleas'd to order the matter: for he us'd to determine of the Disease of his Patient by sixteen Lots that he kept always by him for as many several Diseases that reign'd most in *Spain*. But this was not all: for when he had drawn Lots for the Disease, he us'd to do the

the like for the Remedy, having allotted sixteen several Medicaments, for each Disease one. Now it happen'd that a young Lady, who had a Fish-bone that stuck in her Throat, desir'd his Assistance, and he according to his Custom put it to Fortune what he should give her, and the Lot fell upon a Clyster : but as Luck would have it, partly thro the Apothecaries Awkwardness in giving it, and partly thro her Uneasiness in taking it, it made her vomit and throw the Bone out of her Throat. And thus Zandavil became more famous than ever for his wonderful and successful Cures.

When by the Death of Queen Elizabeth, James of Scotland came to be King of England, he thought fit to cause the Laws that had formerly been made against Popish Recusants to be interpreted to extend against the Puritans, and accordingly commanded that in all Parishes where the Ministers were Nonconformists, and would not comply with the Church of England, they should be turn'd out, and others put in their room. Now one of them preaching to his Parishioners, told them that if the Bishop took his Living from him, it should cost many of them their Lives; whereupon he was accus'd of designing to raise a Sedition in the Country, but excus'd himself in this manner. As I have nothing to live on, and keep my Wife and Children, but my Vicarage; I intend, if I am turn'd out of it, having some little Knowledge in Physick, to set up for a Doctor : And as my Parishioners love me very well, I doubt not but when they have occasion they will make use of me for their Physician. Now I am so consci-

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ous to my self of my Ignorance in that Art, that I know I shall make but little of it, till I have gain'd Experience at the Cost of many of my Parishioners Lives. Upon this he was not only acquitted, but, to prevent a greater Mischief that would have happen'd from his turning Physician, continu'd in his Living.

This Fable therefore plainly teaches us, that the Art of Physick is at this day lost and unknown; and that it is chang'd into a Trade of getting Money: *Dnc Galenus opp, dat Justinianus Honores.* And that it is groundd only on vain and idle Conjectures, which no honest Physician ought to trust to with his Patients who put their Lives in his hands, since any improper Remedy may occasion their Death. And it farther shews that ignorant Physicians, who always boast the most of their Skill, guess both at the Disease and its Cure, without any certain Knowledg of either; and that therefore wise men never take their Advice, but deride their Ignorance and conceited Folly.

F A B L E XLII.

The Thief and his Mother.

A Young Lad, who went to School, observing that his School-fellows were careless of their Books, took occasion from time to time to make bold with them, and carry'd them home to his Mother, who instead of chiding and reproving her Son, seem'd well-pleas'd, and sold the Books that he stole. The Stripling grew up, and his Parents took no care to teach him a Trade that he might earn his Bread; so that he fell in time to downright Thieving, and took things of greater value; till by degrees he was so given to the Trade, that having once broke into a House, and finding nothing that he could carry off but a Cock, he chose to play at small game rather than stand out, and took him away. Poor Chanticleer beg'd pitifully for Life, and among other things alledg'd, that he never had done any man harm, but that, on the contrary, he was useful to them by his crowing to wake them to their Labour. For that reason says the Thief, I will kill thee the rather

lest at one time or other thou shouldst chance to wake them in the Night, and spoil my Sport.

After this it happen'd that this Thief, designing to rob a rich Man's House, was bitten sorely by a great Mastiff, whom he in vain endeavour'd to appease by throwing him Pieces of Bread that he had brought on purpose in his Pocket: Fearing therefore to be discover'd and taken, he made off with all the haste he could, and ask'd his Fellow how he should get cur'd of the Bite? He advis'd him to lay a bit of Bread on his bleeding Wound, and when it was soak'd in the Blood, to give it the same Dog that had bitten him, assuring him that his Wound would certainly heal of it self in a little time after the Application of that Remedy. To which the Thief answer'd, Since that Dog bit me when I gave him Bread on another account, I should certainly deserve to be bitten by all the Dogs in the Town, if I should give him any more now that he has bitten me.

At length being cur'd of his Wound, he fell into Company with a Murderer, and made an Agreement with him, not only to rob the House of a very rich Peasant, but to kill him and all his Family, and to drive away the Cattle out of his Stall. Accordingly they broke into the House one Night, while

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all the Family was asleep, but could not agree what they should set about first. The Murderer was of opinion, that they ought first to cut the throats of all that were asleep, that then they might at their ease rifle and carry off whatever they pleas'd. The Thief, who was more given to steal than to murder, was against this Advice, and said, That if they miss'd to kill any one of them, he would cry out, and they should then be oblig'd to run for't immediately without any Booty: that therefore it would be much better to drive the Cattel quietly out of the Stall, and by carrying them off not lose their Nights work, but make sure of something. The Murderer reply'd, To drive the Cattel out of the Stall at so unusual an Hour is certainly dangerous; for some of them will not fail to lowe and wake the Family, by which means we shall be taken: this therefore is the worst Advice that could have been thought of. However, said the Thief, I think it the best we can follow. While they were thus debating the Matter, the Family wak'd, leap'd out of Bed, and secur'd the Villains, whom they deliver'd over into the hands of the Judges, who condemn'd them to be put to death for Burglary and intended Murder. When they were brought to the Place of Execution, the Thief saw his Mother weeping, wailing, and taking on at

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heavy rate for her Son's Misfortune, and ask'd the Hangman to permit him to take his last leave of her, and that they might kiss at least at parting; which he pretending to do, bit off her Nose. All the Company exclaim'd against him for this Action, as the most impious that a dying Man could commit. But he excus'd himself in this manner: 'Tis but just that she who is more guilty than I, should have some Punishment; and that I should revenge my self of her as I have done. For if she, when in my Youth I stole my School-fellows Books and brought them to her, had punish'd, instead of abetting and encouraging me, or if she had taken care to have brought me up to any Trade, I should not have committed those great Villanies, for which I am now about to suffer Death.

EXPLANATION.

ALL the Words are understood in their proper Sense, as is usual in the Apologues Men, but not in the Fables of Beasts.

WHO the Divine *Plato*, who liv'd about four hundred Years before the Birth of our Lord and Saviour *JESUS CHRIST*, and that wise and wonderful Man *Thomas More*, Chancellor of *England*, who lived in the last Age,

have asserted in their Writings, that in a well-constituted Republick all things ought to be so much in common, that the Words *Meum* and *Tuum*, Mine and Thine, should never be heard or mentioned there, for that they are the true Causes of all Debates, Quarrels, and Villanies among the Common People; nevertheless it seems so absolutely contrary to the Nature of Mankind, and so wholly impracticable, that, to the best of our Knowledge, there never has been to this very day any Republick on the face of the whole Earth that was govern'd by any Laws or Customs where a Community of Goods and Estates was by those Laws and Customs, enjoyn'd among the Inhabitants, and Property, or *Meum* and *Tuum*, forbidden.

Besides, we must also reflect, that Nature has made us Men, but Chance only Members of Society or Republick; and that we must have had some Goods before the Law could make them common: so that 'tis not easily to be comprehended, that the Near and Thrifty could prevail'd on willingly to put their Riches in common with the Poverty of lavish and prodigal Men. And therefore 'tis obvious to conceive why those Thoughts of a Community of Goods have been esteem'd so chimerical and vain, that they never yet got footing in the World, except only in the Brains of some particular Men. On the contrary, the Right of Mine and Thine forc'd its way, and establish'd it self in all Nations of the Earth; and besides, the acquiring and maintaining the Property of our Goods and Estates, together with the Support of our Lives and Preservation of our Lives, are

foundations on which all Governments, whether Monarchical, Aristocratical, or Democratical, are laid. And 'tis moreover true, that all Inhabitations and mutual Treaties between Men enter and subsist upon the Right of Mine and Thine.

Thus Reason and Justice, otherwise call'd the Law of Nature, as also the first Rules of the Law of Man or Civil Laws that agree with the Natural, teach us; That we must leave and give every Man his own; And the same Laws also prescribe, How, and in how many manners, according to Reason and Justice, any thing that is or does not belong to another, may be acquired and retain'd as a Property or our own; and how and in how many Cases we ought to abandon it. *Vid. l. de Just. & Jur. § 3. de Rer. Divis. t. 1. de acq. rer. Dom. ff. t. t*

And tho in the Republic of *Lacedemon* it was permitted to any Man to take away and keep whatever another was negligent in preserving or taking care of; and tho moreover in the Republic of the *Egyptians* every Man was allow'd, after he had given in his Name to the Priests, to take away from any other, and to bring to those Priests any thing on which the proper Owner neglected to keep a watchful Eye; and which those Priests deliver'd again to him, on condition that he should give the Thief the fourth Part of the Value of what he had stolen, according to the Priests Valuation: Yet these Orders or Laws were not design'd to deprive Men of their Right of Property, but to make Men careful and vigilant to preserve the Property of their own Goods: And that Order of

the *Egyptians* tended particularly to these Ends, that the Proprietor might suffer less Loss, and that the Thief might run less hazard of losing his Life. And lastly, that both of them might receive more Profit from the Goods that were stolen than either the Proprietor or Thieves do now in those Countries where such Theft is forbidden to all Men on pain of Death.

This being the Nature of the Property of things among Men, each of us ought to be convinc'd, that whoever, either by Deceit or Violence, privately or openly, takes away the Goods or Estates of his Fellow-Inhabitant thereby truly and as much as in him lies, endeavours to break and destroy the Bands of all human Society, to subvert the Foundation of all mutual Contracts and Agreements among Men, and the Publick Government of a Country; and that therefore he ought to be treated as an open Enemy to Mankind, and to be brought to publick and exemplary Punishment, as a Warning to deter others from committing the like Violations.

And this Punishment of Thieves and Robbers is the more needful, for that all Men are born with a natural Propensity and Desire of appropriating to themselves, or of making their own whatever comes in their way and pleases them, as we observe in Children; and find likewise by Experience that the same Desires continue with all necessity in Men when they are arriv'd to full Growth, though they have not by a good Education corrected to their natural Bent and Inclination. And particularly we find this to be true in those whose Parents have neglected to instruct them in any good

or Employments, whereby they might be able to get a Livelihood.

For then that innate Desire, join'd to their Necessity and Aversion to Care and Labour, makes them desirous to appropriate to themselves the Goods of other Men; and if the Thefts they commit in their Youth prove successful and are not detected, they seem to them so sweet and pleasant, that they are very seldom wont to embrace any lawful means of living, partly for that they have neglected to capacitate themselves for any Trade or Employment, and partly for that the Custom of stealing is very difficult to be laid aside; as the *Spaniards* say very well: *La Costumbre de jugar, jurar, brivar y robar, es dura a desachar*: 'Tis a difficult Task to break ourselves of a Habit of Gaming, Swearing, Begging, and playing the Thief. Going on therefore in their Thefts, according to the Nature of Men, they from time to time become more harden'd therein, and by degrees commit greater Villanies: Thus they begin first to pilfer, and then, unless they are shut up or a strict Eye kept on them, to steal things of Value, and to rob.

And for as much as Thieves, by reason of their prodigal Lives, stand in need of a great deal to subsist, and for that they cannot depend on the Negligence or Carelessness of others, which is always uncertain; they therefore commonly stop not there, but go on to the second degree of Theft: and not satisfy'd with stealing the Goods of others by Dexterity and Deceit, they fall to breaking open Houses, Cabinets, Chests, and the like, and to robbing openly on the High Way. And if they meet any Resistance,

Or fear to find any, or that they shall be taken by those of the Family, they then generally proceed to the third degree, that is, to murder the Persons they rob, that they may carry off their Goods in Safety. And thus it is that our Fable represents to us the Rise, Progress, and Nature of Theft.

And 'tis worth our Observation, that to prevent all such Thefts in the Republick of Egypt, all the Inhabitants, who were of the Lineage of Handicrafts-men, were punish'd with Death, if when they were come to such an Age they knew not some Trade, and got their Living by it. In that of Athens too the Laws enjoin'd all Parents to breed up their Children to some Trade or Calling, otherwise the Children were not oblig'd to keep their Parents, when fallen into Want and Poverty.

And perhaps the Want of good Laws was the Reason that of old the People of *Lydia*, as also those of *Argos*, were esteem'd to be more addicted to Thieving than any other Nations of *Greece*; as at this day 'tis said of the *Gascons* in *France* and of the *English*. For in *France* when they would covertly say, *He has rob'd me*, they say, *Il m'a Gasconné*: He has play'd the *Gascon* with me. And we have an old Proverb that says, *An Englishman is honest, for he steals no more than he can carry away*. But say Men what they will, that Inclination to stealing proceed from their prodigal and lazy Lives, and from the Nature of the Country. Thus of old the *Cretans* were said to be Lyars, the People of other warm Countries to be lascivious and given to Luxury, and the *Germans* to be Drunkards.

The Truth of all which our Fable plainly teaches us, by representing to us a Thief, who growing by degrees more and more harden'd in an ill Course of Life, was at last taken, and with great reason brought to the Gallows; where he had no less reason to bite off his Mother's Nose, for that she had encourag'd him in his Pilfering in his Youth, instead of correcting him for it, and bringing him up to some Trade or Employment.

But 'tis a thing strange and wonderful, that while Theft, Robbery, and Murder are so severely punish'd in private Men; they nevertheless in Kings, Princes, and Republicks, who steal and rob whole Countries and Cities, who murder the Inhabitants, ravish the Women, lay wast the Provinces, and burn the Villages, the Towns and the Cities, are esteem'd as Heroick Actions and Deeds worthy of Praise. *Sua conservare privata Domus, de alienis certare Regia Laus*; says Tacitus: 'Tis the Praise of private Families to preserve their own, but the Praise of Kings to contend for what is another's.

But what chiefly deserves our Astonishment is, that those great Statesmen and Generals, who have advis'd and executed all those Villanies, and therefore doubly deserve to be stigmatiz'd with Loss of Nose and both their Ears, are nevertheless extoll'd to the Heavens; and that the World is become so corrupt, as to esteem Villanies when prosperous, as noble and virtuous Actions; when unsuccessful, as horrid and detestable Crimes: And that by consequence no human Actions can be said to be good or bad in themselves, but that their fortunate or unfortunate

tunate Events only render them good or bad, and worthy our Praise or Blame.

To this purpose 'tis recorded of the mighty *Alexander*, that he having threaten'd the Pirate *Demetrius* with Death, ask'd him; What had made him so audacious as to rob his Subjects on the Sea? To which *Demetrius* answer'd; I with three] or four Gallies only that my Father left me rob on the Sea, and being now taken Prisoner, am condemn'd to dy as a Pirate: But you, who with a whole Kingdom that your Father left you, with great Navies, with Armies of forty thousand Men, rob your Neighbours both at Sea and on Land, take their Countries, and murder all the Inhabitants, who, as worthy Lovers of their native Country, oppose your cruel Violence, dare even triumph for those Actions, and are call'd the Great and Glorious *Alexander*. But with what Truth or Conscience can you say that for the same Actions I have deserv'd an ignominious Halter, and you a golden Crown? I perswade my self of the contrary, and that whatever is prais'd or blam'd in you, will, whether you please or not, be prais'd or blam'd in me likewise.

And tho the renown'd *Marcus Cato* in the Time of the Republick of *Rome* was wont to say, *Reges omnes de genere Luporum rapacium & Belluas esse*; That all Kings are of the Nature of ravenous Wolves and Beasts of Prey: Yet the *Britain Galgatus*, in the Time of the Emperor *Domitianus*, said with no less Truth of the *Romans* in general: In vain we endeavour by our Services and Morality to avoid the haughty Pride of the *Romans*; those Plunderers of the whole Earth

Earth now search the Seas to find out more Countries to lay them desolate and wast. The Rich among them are so covetous, and the Poor so greedy of Riches, that from East to West the whole Earth cannot satisfy their Avarice and Ambition; but under false Pretences they rob, plunder, and murder wherever they come. *Vid. Corn. Tacit. in vita Agricola.*

And tho the wisest of Men have thus judg'd of both of them according to Truth, yet we see nevertheless that the greatest and ignorant Part of Mankind even to this very day extol and lift to the Heavens as well that plundering and murderous Republick, as those ravenous and destructive Emperors, and speak of them as of Heroes worthy of Eternal Glory and Renown.

Of which different, nay contradictory Judgments of Men concerning the same things, we can give no other reasons but these: That all Kings, Princes, and Rulers of Republicks love their own Greatness and Interest more than the Advantage of their Subjects and Inhabitants. And that particularly the Courtiers and Soldiers, especially the Chief Ministers and Officers, cannot attain to, and support their Height and Greatness, but by advising and executing all the above mentioned detestable things. And that the Court-Priests and Preachers always join with them in praising all the Actions of such Kings, Princes and Rulers of Republicks, in hopes that by that means they themselves shall come to fill the greatest Employments in the Church: So that the dull and unthinking People, who are not wont to govern themselves according to Reason, but every way to comply with those Kings,

Kings, Princes, Rulers of Commonwealths, Chief Ministers, Officers, Priests and Preachers, in all that they do or say, are thus led by the Nose and deceiv'd: And by this means the World still continues in the same Blindness and Ignorance. For all the Histories of Antiquity make mention but of one Example, where a King who delighted in War was dissuaded by one of his Ministers or Generals from that Trade of Robbing, Burning, Ravishing and Killing; and there too we find that the King would not hearken to the Advice. The Story is thus:

Pyrrhus King of the *Epirotes* intending to wage War against the *Romans* in *Italy*, *Cineas* ask'd him; What he meant to do when he had subdu'd all *Italy*? Then, answer'd he, will no City of the *Greeks* or *Barbarians* be able to oppose me, but must all submit and yield to my Command; after which I will go over into *Sicily* and conquer that Island likewise. But what, said *Cineas*, will you do when you have subdu'd *Sicily*? Then, said the King, I will carry my Arms into *Africa*, and take *Carthage*. What next? said *Cineas*. Next, said *Pyrrhus*, I will fall on the Kingdom of *Macedonia*, that now holds me so much in play, and reduce that under my Obedience. And when, said *Cineas*, you have done all these mighty Actions, what then shall be your next Attempt? Then, said *Pyrrhus*, I will live in Peace and Quiet, and make merry with my Friends. To which *Cineas* reply'd; O King, you enjoy already all that is requisite to make you happy, and to enable you to rejoice with your Friends. Tempt not therefore the fickle Event of War, that may perhaps prove fatal to you. But all this

this Advice was in vain ; for *Pyrrhus* undertook a War against the *Romans*, and after having done and suffer'd much Mischief, was compell'd to return at length with Shame and Dishonour back to his own Country.

For to live well and rejoice, to fear God and be contented with our Condition, are very holy Lessons, but commonly despis'd and trod under foot in the Courts of Kings and Princes, by the Courtiers and Officers of their Troops ; while the loose Churchmen, the Confessors, the Popes, the Monks and Court-Preachers comply with the Times, by extolling and magnifying those Kings and Princes in all their mischievous Undertakings, hoping on those Ills to build their own Greatness, and to increase their Profit and Delight. Nor is it less true, that the fond unthinking Multitude give their applauding Voice. And thus it is that Affairs at this time are manag'd in *France*, where the little Villains are severely punish'd for their Pilfering and Thefts, and the Great ones prais'd and honour'd for their notorious Robberies and Murders, while the Court-Priests absolve, and say *Amen* to all.

To conclude, this Fable properly instructs us, that it is the Duty of Parents to breed up their Children to some Trade or Business ; and that for want thereof, not knowing how to get a livelihood, they first begin with little, then fall into greater Villanies, till both Parents and Children come at last to an unfortunate and wretched End.

F A B L E XLIII.

The Oak and the Reed.

AN Oak that was planted on a rising Ground, shot in time his Roots so deep into the Earth, and was thereby so plentifully nourish'd, that he grew very crooked, but high of Trunk, extended wide his thick and spreading Arms, whose topmost Boughs rising by slow degrees, mounted to an unusual Height; and thus for many Years the Royal Plant unmov'd, withstood the loud outrageous Storms of Wind and Thunder, that in vain discharg'd their Fury on his lofty Head: But the Breadth of his Roots, by drawing the nourishing Moisture from the neighbouring lesser Trees, and his lofty and spreading Limbs by overshadowing and dropping upon them, check'd and hinder'd their Growth. Insomuch that all of them one after another went their ways; and he seeing himself thus alone, and that his towering Head overlook'd all the far distant Trees, conceiv'd a mighty Opinion of himself; and observing that in a Pool of Water at the foot of the Hillock on which

he stood, there grew a Reed that wav'd
and bow'd before each Wind that blew,
began to reproach her for her Pliantness and
Flexibility, as the greatest Weakness and
Faintheartedness that could be found in any
Plant whatsoever. Now tho the Reed
might in a few words have vindicated her
Reputation, she chose rather not to contra-
dict her Superior, nor take any notice of
that Neglect, but to enjoy her self in Quiet
in the humble Condition in which Nature
had plac'd her, and mean while to watch
the end of this high-minded lofty Oak:

Soon after there happen'd a dreadful Storm
of Thunder, Lightning, and tempestuous
Winds; and the lowly Reed by bowing and
yielding to the Violence remain'd unharm'd,
but the haughty Oak, whose Trunk and
Branches were now no longer shelter'd by
the lower Trees, whom he had oppress'd
and forc'd to leave him, and who neither
could nor would bend his Limbs before
the driving Fury, was smitten to the
Ground. The Reed with vast Delight be-
held his Fall, and saw a Herd of grunting
Swine come trotting on to eat his Acorns.
She saw the Children and Boys breaking off
his little Branches to play with, or to make
them Garlands to adorn their Heads: She
heard both Young and Old crying out to one
another; The overgrown Tree is fallen to
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the Ground, that Tree who was of late so burdenson to us, and that oppress'd and hinder'd our Growth; that Tree whom lately we durst not endeavour to prune, to lop, or cut down, for fear of being put to Death for Traitors, is now, God eternally be prais'd, by an unexpected Blow from Heaven, struck to the Ground. 'Tis time then to set to work with our Axes and Saws, not only to provide our selves with Fuel, but also with his lusty Limbs and bulky Body to timber many Houses for our selves and Children, and for all other good People that rejoice with us in his Fall; to the end that our City may flourish more and more, and be increased with many stately Buildings. Thus this Monarch Oak, who had for above the space of a hundred Years been the Sovereign of all the Trees, was in less than twenty four Hours so mangled and destroy'd, that no Man could see any the least Remains of his Trunk or Branches.

A wise old Man, who had taken notice of this, met with a strong insolent young Fellow, who, instead of giving way to him, and to other aged Men like himself, as he ought to have done, had at several times abus'd and ill treated many. And tho' he had always avoided him, yet this Bully happened to come upon him unawares, and told him, that he must either give him a piece

of Mony, or fight with him. The old Man thought it more prudent to give him a little Spill, and so be rid of him, than run the Danger of being kill'd by so desperate and worthless a Villain: He gave him therefore the Mony he demanded, and went his way; not doubting but this small Booty would encourage him to go on in these unjust and base Practices, and that at length he would meet with somebody or other who would not take it at his hands, but fight him rather, and that sooner or later he would come to be kill'd: As indeed it happen'd awhile after, when he met with a young man, who would not suffer himself to be huff'd at this rate out of his Mony, but chose rather to fight with him, and kill'd him, and thus rid the Land of that Publick Nufance, to the great Joy of all, but especially of our old Man, who took delight to reflect, that without running any Danger himself, he had now none to fear from the hands of that insolent Bully.

V E X P L E

E X P L I C A T I O N.

BY the *Oak*, the Antients understood, Men who are mounted to a high Pitch of Greatness, and who despise and oppress other Men: Or such Kings or Chiefs of a Republick, as fancy themselves to be grown out of the reach of Justice, and above the Laws and Statutes of the Commonwealth.

By the *Reed*, the common Inhabitants, Citizens and Peasants of a Country, who having to do with great Men, always do well to yield, and in all Civil or Foreign Wars to suffer themselves to be driven with the Stream, without struggling against it either in Word or Deed.

VWE have taken occasion, in explaining some of the other Fables, to declare our thoughts concerning the natural Parity or Equality that is among all men, none excepted, namely, with what Perfections they are all of them alike endow'd, and to what Wants and Weaknesses they are all of them equally subject. Now this Fable requires us to argue concerning certain Disparities or Inequalities of Strength and Power, that may be observ'd and are found among them: as also to shew how men do, and how they ought to behave themselves in relation to those things. This therefore we will now begin according to the measure of our little Knowledge, and as fully as the Brevity we have all along prescrib'd to our selves will allow.

Some men are born of Parents of a Noble Extraction and Descent, and of plentiful Estates; and who besides govern, or have a share in the Government of Countries and Cities: So that when they arrive to Years of Manhood, they find themselves surrounded by a numerous Gang of ignorant or vicious Men, who, contrary to all known Truths, are continually sounding in their Ears, and blazing abroad this false and lying Opinion, that Heroes beget none but Heroes: *Fortes creantur Fortibus & Bonis*. So that these high-born men, thro' the Favour of those ignorant and vicious men, are commonly advanc'd to great Employments, before that by their Virtues they have deserv'd any Office or Charge of Honour. And hence they come to have an opinion that all Honour and Offices of men are grounded on Violence or Deceit: And this Opinion makes them so haughty and arrogant, that in comparison of themselves they generally despise and contemn all the common and meaner sort of Men, tho' much wiser and more virtuous than they.

But on the other hand, much greater is the number of those, who are born of ignoble and poor Parents, who never had any share in the Government of Countries and Cities: So that they, having no Party or Faction of other men to promote them, have no hopes of bettering or advancing their Condition, but those that they build on their own Knowledge of Affairs, their services, Virtues and Merits.

Those Men therefore who are born Great, and without any Merit arriv'd yet higher, in a very short time forget that all their acquir'd Greatness, whereby they are grown above the

Heads of other men, has not proceeded from themselves, but from others; nay even from those very men, above whom they are mounted: and that they are truly in themselves neither more nor better than other common men are; except only in as much as they, more than other men, govern and guide their Actions according to Reason and Justice, and live in greater Subjection and Conformity to the Laws and Customs of their native Country than other men do.

And for that they find themselves thus risen so high without any preceding Merit of their own, they very easily, as we have said already, fancy to themselves, that all Honour, Power and Greatness are nothing but Robbery and Usurpation, or a Consequence of their Birth and impudent Arrogance: So that, squaring all their Actions according to this false Maxim, they persuade themselves, that they neither may nor can bow themselves before, or give way to any of their Fellow-Inhabitants or Fellow-Rulers, without impairing and receding from their own Height and Honour.

And this in time creates those high-born and higher-flown men many Enemies, who at length combining together, throw those unreasonable, mighty and stubborn overgrown Persons down to the Ground, strip them of all the Estate they had unlawfully acquir'd, and divide among themselves all the Employments that they had usurp'd from the Rulers of the Republick. On the contrary, the mean Inhabitants, as common Citizens or Peasants, whatever happens to them, endeavour to behave themselves and to live according to the Laws of their native Country; and

thus seeking to get a Livelihood by lawful and honourable means, they continually keep their Stations : And that so much the rather and more certainly, if coming sometimes by misfortune to have some Variance or Quarrel with their Superiors, or with men of dishonest Principles their Equals, they can resolve, for quiet's sake, to part willingly with something of their own, and, as we commonly say, to buy a Peace.

All which daily Experience teaches us ; that is to say, that men in high Stations, when they have any thing in common, or to treat with their Inferiors, always assume more to themselves than is their due, and are commonly stubborn and unpliant in their Wills : And also that the mean and common Inhabitants, not being sworn Governors or Guardians, who by the Law of Nature and their Oaths are bound to protect and promote the Rights, Liberties and Properties of their common Inhabitants or Pupils, and not to lessen or impair them in the least, do very well to bow and submit themselves, nay, to give up something of their own Right, rather than have any Debate or Controversy with those great men, or draw upon themselves their Hate ; for if those mean Inferiors insist on the Rigour of their Right, they are generally ruin'd. To confirm which we will by and by bring some Instances relating to the common Inhabitants of a Country.

But as those men in high Stations, who are come to be Chiefs of a Free Republick, cannot be said to be free from this common human infirmity, whereby Superiors, when they deal with their Inferiors, are wont to measure to them-

selves five Quarters for an Ell, and to their Inferiors but three, and continue to insist with obstinacy on this unequal Partition; but will not themselves give up any thing to their Fellow-Rulers, whom they look on to be their Inferiors, nor be pliable or yielding in Affairs where their Interest is concern'd: So it is likewise true, that by that pertinacious Obstinacy, and inflexible Stiffness they commonly are at long run thrown down and destroy'd. And for that our daily Experience does not supply us with so many and so plain Instances of all this in the Persons of the Chiefs or Rulers of a Republick, as of others in other high and considerable Stations, of whom, for that we daily see it happens, Examples are not so needful, we will give the Reader some of the former.

When *Solomon*, after his Father *David*, had for forty Years successively been Head or first Minister of the Republick of *Israel*, under the Name of King, and was dead; all the Rulers of *Israel* assembled together at *Sechem*, designing to set up there his Son *Reboboam* to be King or first Minister of State over all *Israel*: but first they represented to him, that his Father, by the superfluous and too great Expence of his Family and House-keeping, and particularly by keeping so great an Army on foot in times of Peace, had loaded the People with heavy and unreasonable Taxes, and therefore they desired that *Reboboam* would be pleas'd to ease them of the too weighty Yoke under which his Father had compelled them to labour. *Reboboam* took three days to give them an Answer, and in the mean time consulted with the Lords of his Father's Council.

who advis'd him to yield and grant their Request; assuring him that if he did, he would gain the Hearts of all *Israel*, and after that obtain whatever he desired of his People.

Then he advis'd apart with young Counsellors, who had been brought up with him, what he was best to do in this matter; and they dissuaded him not only from yielding and giving up any thing to the Rulers of *Israel*, but also to threaten them or their Messengers in this manner: That his Father's Yoke had been no heavier than his little Finger, and that he had scourg'd them with Rods; but that his Yoke should be as heavy as his Father's Loins, and that he would chastise them with Scorpions. When *Reboboam* had said this to the *Israelites*, they took it so ill of him, that ten Tribes rejected or abjur'd *Reboboam* as first Minister of State, and made choice of *Jeroboam* for their King or chief Minister. And it happen'd that no Tribes but that of *Judah*, of which *Reboboam* was born, and the little Tribe of *Benjamin* which border'd on that of *Juda*, together with the Priests, who were likewise of that Tribe, and who might not offer out of *Jerusalem*, took *Reboboam* for their King, and continu'd with him. So that this obstinate Stubbornness or Inflexibility of *Reboboam* first divided *Israel* into two Factions, as well in Affairs relating to Religion as to Politick Government, and thus laid the Foundation of its future Destruction.

When *Philip*, King of *Spain*, who, as Duke or Earl of the respective Provinces of the *Netherlands*, was their first or chief Minister of State, did, to the lessening of the Liberties of all the

Inhabitants or States of those Countries, of his own Authority, and therefore very unlawfully, make several bloody and tyrannical Laws, and caus'd them to be put in execution by some of the Rulers that were Creatures of the Court, or by the Inquisitors; the States of some Provinces complain'd thereof to him: And in the Year 1563. the Nobility of the Provinces of the *Low Countries* associated themselves together, and representing the above-mentioned Grievances to the Governante, very earnestly beg'd at least some Mitigation of those Laws. But *Philip* and the Governante *Margaret* of *Parma*, instead of complying and conforming themselves to the Laws and old Customs and Charters of our Free Provinces and Cities, were so far from it, that *Philip*, after the manner of ill-advis'd Kings and Princes, gave yet stricter Command to execute those unjust Laws by force: and to that end sent the Duke of *Alva* with a great Army into the Country; and from thence proceeded those Up-*roars* and Wars, during which *Philip* was by the States of these Provinces, as lawful Sovereigns thereof, depos'd from his Authority of Duke or Earl, and abjur'd in the Year 1581.

In like manner, the Duke of *Anjou* was by the several States, and on several Conditions, that he had sworn to observe, taken to be Duke of *Brabant*, Earl of *Flanders*, &c. Yet in the Year 1583. without any regard to his Promises and Oaths, he endeavour'd by means of his Troops to make himself Master of some of the principal Cities, and to compel them to be obedient to him in all things, notwithstanding their old Customs, Laws, Rights, Privileges and

Charters

Charters. But his Design miscarry'd, and he too was laid aside by the States of the respective Provinces.

Then *Robert Dudley*, Earl of *Leicester*, was in the Year 1585, taken by the States of the *United Netherlands*, to be their Governor and Captain General on the same foot as that Employment was in the time of the Emperor *Charles V.* Yet he, not contented with that Authority, continually incroach'd on the Sovereign Power of the States and particular Stadtholders, reviling them as Libertines, men without Zeal for the Service of God, Interlopers, Soap-boilers, Brewers, Vintners, &c. and who by consequence were incapable and unfit to prescribe or give Orders to so great a Lord as himself, what he had or had not to do. Upon which those States represented to him, that if the lawful Sovereignty over these Countries had not been in them, he could not according to Right have been Governor or Captain General over them, for that he had receiv'd that Employment from no others but them only, and that therefore by confessing the one he likewise confess'd the other. Moreover, they several times represented to him his Incroachments on their Liberties, and besought him to abstain from the like for the future. Yet he would not listen to these Admonitions; but form'd a Design by means of his Troops to make himself Master of *Leyden* and some other Towns of *Holland*, to the end that he might enslave the States of these Provinces, and make them obedient to his Will in all things: but his Design miscarry'd, as the foolish

lish Designs of Princes commonly do. And when he saw that three of his Accomplices were beheaded at *Leyden*, he thought it best to secure his own Life, and go over to *England*, which he did in the Year 1587. and there, not being able to keep it any longer, laid down his Charge of Governor and Captain General of the *United Netherlands*. And the States, grown wiser by that Example, have not to this very day thought fit to confer that Office on any other.

What this Fable therefore properly teaches us is, that it is in all Men, but particularly in Kings and Princes, a very great Wisdom, always to yield and submit themselves to Reason, and not instead thereof to make use of Violence and Force: Nay more, that 'tis sometimes very prudent, for Peace and Quietness to yield and give up something of our Right: and thus to buy a Peace, that we may not be wholly destroy'd, or depos'd from our Employments.

FABLE

F A B L E XLIV.

The Nightingale and the Swallow.

IN days of old, when the Nightingale and the Swallow, like two loving Sisters, liv'd together in great Peace and Pleasure, in the Company of Men, whom they delighted with their tuneful Songs, and did them no manner of hurt; it happen'd that a foreign Bird, call'd a Lapwing, who liv'd likewise among Men, but in the far distant Country of *Thrace*, flew over from thence into *Italy*; and seeing there these two beautiful Sisters, the Nightingale and the Swallow, fell in love with the first of them, and after a World of Courtship got her good Will and marry'd her: Then he return'd and took her with him into *Thrace*, where she brought him a Son, as like the Father as ever he could look.

Some Years after this the Nightingale long'd to see her dear Sister the Swallow, and was so importunate with her Husband, that he went with her into *Italy*, where he prevail'd with the Swallow to fly along with them

them into *Thrace*. Mean while the Lapping was fallen desperately in love with the Swallow: but she was chaste, nor could be prevail'd on to be false to her Sister, and therefore he ravish'd her on the Road. Then fearing that she would discover it to her Sister, bit out her Tongue, and spoil'd her merry prating. However, when she came to the Nightingale, she made her understand by Signs who had been the Author of her Ill, and why he had thus barbarously us'd her.

The Nightingale vow'd Revenge, and to that end kill'd her little Son, and dress'd and dish'd him up to her Husband's Table. He pleas'd with the delicious tender Flesh, devour'd it all with greedy Appetite: She thinking she had wreak'd a home Revenge, told him what he had eaten, and then flew away with her Sister. The Swallow return'd again to live among Men; but the Nightingale retir'd to the closest Coverts of the thickest Woods, where she fed her Grief and Melancholy in bewailing the Infidelity of her cruel Husband, and the Loss of her only Child.

The Swallow, by living among Men, and by taking notice of their Actions, as she flew backwards and forwards to her Nest, by degrees forgot her Sorrow, and recover'd her former Strength, nay even

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her Voice, of which the cruel Lapwing had bereft her. Then with great delight she flew away to the Wood to impart her Joy to the Nightringale, whom she found in the deepest Recesses of it, soothing her mournful thoughts in Solitude, and filling all the Grove with her Complaints and melancholy Strains, while her faithless Husband and her hapless Innocent were still the Burden of her Songs. Which the Swallow observing, and that her Grief had worn her to the very Bones, she advis'd her to return to live again among men, partly to delight them with her Musick, partly to divert her Sorrows, assuring her, that by that means she would wear away her Grievs, and recover her former peaceful and pleasant State, to the joy of her Friends, and all that knew her.

But the Nightingale was so full of her mournful Melancholy, that she scarce took notice of the Swallow's Reasons, and return'd only this short Answer: I take such delight in my Solitude, and in my own Thoughts, that the Hurry of the World would but increase my Sorrows. With this she flew away without bidding adieu to her Sister, and hid herself from her in her closest Darling Covert.

Thus they both ended their Days: one of them in Mourning and Solitude; the other in Mirth, and amidst the Bustle of the World.

EXPLICATION.

BY the *Swallow* we understand a Man naturally merry and gay, who in the midst of great Misfortunes always keeps on his old Course of Life, by conversing with Men as before, and who thereby wears off his Sorrow, and gets the upper hand of his Miseries.

By the *Nightingale*, a Man likewise naturally merry, who being fallen under Afflictions continually thinks thereon: and that he may indulge himself the more in his Grief, always seeks and delights in Solitude.

THOSE who in antient Times sought to improve true Wisdom and human Knowledge by diving and searching into the Causes of all natural things, or of the Affections, Actions and Works of Men, were call'd Philosophers; and they arrived to a degree of Knowledge far above the common part of Mankind. But since that time, and particularly since the Year 400 after the Birth of *JESUS CHRIST*, several Ages succeeded, in which, over all *Europe*, either thro the Generals who govern'd, and the Incurfion of the Barbarous *Northern Nations*, or thro the Christian Popes and Monks, who were mortal Enemies to the Philosophers, all Arts and Sciences were extinguish'd and destroy'd till about the End of the twelfth Age after the Birth of our Saviour, and from thence to the Beginning of the Sixteenth, the Priests and Monks only apply'd themselves with great Assiduity,

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not like the Philosophers of old, in searching into the Causes of all Natural and Human things, in those things themselves, or in the great Book of the World, and the Conversation of Mankind : But by meditating in Solitude in their Cells and Cloysters, and puzzling their Brains to invent how many different ways they could regard or reflect on one and the same thing, and how many different ways they could divide and distinguish their own Thoughts, by comparing them with one another, and by making them agree or contradict each other, &c. Which might indeed occasion a great Perspicuity and Sharpness of Wit in those Men, but could not promote the farther Knowledg of Things.

And tho a little before, and during all the sixteenth Age, thro the great Resort of the Greek Refugees to *Italy*, and thro the new-invented Art of Printing in *Germany*, and the great Number of Books ; there was seen all over *Europe*, and among all sorts of Men, an eager and zealous Desire of searching into the Writings of the Antients, and by consequence into the new printed Books : And tho by that means Men were improv'd in the Knowledg of many Natural and Human things, nevertheless out of those Books only, without any further Observation, they attain'd not to the Knowledg of the Causes of those things ; but only stuff'd their Memories in such a manner, as to be able to give an account of what others had before written of them.

But to explain our selves more clearly concerning these Affairs, the Reader may be pleas'd to take notice that most of the Popes and Monks, before

before the Year 1500 after the Birth of *JESUS CHRIST*, never troubled themselves in writing Books in defence of the Doctrine of the Church of *Rome*, and against that of the so-call'd Hereticks: But that those who busy'd and exercis'd themselves with their own Thoughts, were said to be Scholasticks or School-men; and that the Readers of all Books, who did not dive into and comprehend the Subjects of which they treated, as well or better than their Authors themselves, nor make their own free Remarks upon them, were then, and are to this very day, by Men who are wiser than they, call'd Pedants: a meaning thereby to express Men who by their separate Thoughts and Solitude, and by an unprofitable reading of Books, have imprinted the Words of them in their Memories, and thereby so weaken'd their good Judgment and Understanding, that they are become altogether unfit to converse with any Men, but those who are like themselves.

And these School-men or Pedants, writing of Natural Causes, agreed indeed in teaching us that all compound or mix'd Bodies consisted of Fire, Air, Water, and Earth; and that when those Elements were duly proportion'd, and blended together in the Blood or Body of Man in such a manner nevertheless, that the Air, that is, the Heat and Moisture of the Body prevail'd most, that Man was said to be Sanguine and Merry. When the Fire, that is, the Heat and Drought of the Body predominated, they said that such a Man was naturally Choleric. When there was too great Quantity of Water, that is, of Moisture and Cold in the Body, they

said, Doll Earth, such a Body, And t unrid But that th human Founda and tha of a Bo to Mois contrari for'd to ge has Men, v thinking all the B the Wor Pedants moderat reflectio w goo ey mad to Nat Among r Opin ges his m, and ce this Grief the O kcerning

said, it argu'd a Man naturally Flegmatick and
Dull. And when the Body had too much of
Earth, that is of Cold and Dry, they said that
such a Man was Melancholy of Spirit, Gross of
Body, Wily of Understanding, and very Witty.
And thus they presum'd they could solve and
unriddle the Causes of all natural things.

But as *Hippocrates*, even in his Days, prov'd,
that the well or ill being, and the Knowledg of
human Bodies could not be built upon these
Foundations, nor did consist of those Qualities;
and that by the Mutations of the Temperament
of a Body from Heat to Cold, and from Drought
to Moisture, or from Cold and Moisture to the
contraries thereof, a sick Body could not be re-
stor'd to Health: So likewise our Seventeenth
Age has brought into the World many excellent
Men, who busy'd not themselves so much in
thinking on *their own Thoughts*, and in reading
all the Books that came in their way; which was
the Work and Business of the School-men and
Pedants: But upon much better Grounds, by
moderate Reading, and by a mature and orderly
reflection upon those things that they read in a
few good Books that treated of these Subjects,
they made it their Study to search and inquire
into Natural and Human things.

Among all which eminent Men, *Rendius Des-*
cartes every way surpass'd all the rest; and in
his Opinion has not had in any of the foregoing
ages his Equal in Philosophy or the Art of Wit-
ness, and in the Knowledg of Nature. And
since this Fable obliges us to treat of the Passions
Grief and Melancholy, we will give the Rea-
der the Opinion of that wonderful Philosopher
concerning them.

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By

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By the Anatomy of the Bodies of Men and Beasts we learn, that the Corporeal Motions of both are wrought and proceed from the like Organs, Spirits, Brains, Sinews, Muscles, Senses, and Objects playing on those Senses; with this Difference nevertheless, that in our selves, and not in Beasts, we may observe a Soul, that is, a Spiritual or Incorporeal thinking thing that has such Fellowship and Communication with our Body, that tho our Soul cannot by her Thoughts occasion any new corporeal Motions, she nevertheless can, in some measure, govern them; that is, she can lead them this way or that, or make them cease from Motion.

We say, in some measure, because such fierce and forceful Motions may fall upon and strike the Organs of our Sense and Body, as Thunder upon our Hearing, and Fire upon the feeling of our Members, that we shall not be capable to govern by our Thoughts the first interior Corporeal Motion that proceeds from thence: But find our selves oblig'd to let those first Motions finish their Course; in such a manner nevertheless, that if our Soul find any Displeasure therein, and by consequence restrains and keeps back the second Motions, that is, those of the exterior Members, from executing and augmenting that Passion or that Agitation, then the Passion or Agitation will by degrees wear off, and the Inconveniences of it will cease.

Even thus too are we fram'd, and almost thus it fares with us, when, thro any Objects that please or strike upon our Senses, are brought into our Thoughts things, that exceedingly and after an unusual manner please or displease us: For,

first we will not or cannot refrain from thinking on those very agreeable or disagreeable things. So that if our Soul take not care timely to restrain our outward Members from all those Motions and Objects, which renew or strengthen in us those pleasing or displeasing Thoughts; our Spirits will by degrees flow and stream swifter and thicker thro the Regions or Passages of our Brain, and also keep their Motions longer. Thus we see that all great Bodies, when they are once in Motion, cannot easily be stopt, nor the Motion of them govern'd or turn'd from the Course they have taken : And from thence it is that our Soul cannot govern those strong and violent Motions of our Spirits, but lets them keep on their Course; and is thus, as it were, almost overpower'd, and, as much as possible, compell'd to think always on the same things.

And this is the Doting and Raving of Lovers on a Person of another Sex that pleases them exceedingly. This too is the Doting and Raving of the too proud and ambitious Men upon those Employments, and upon that Greatness and Honour, of which they imagine themselves to be worthy, or that they hope to acquire or enjoy; without ever thinking on any other things. Which two sorts of Men, namely, the Ambitious and the Lovers, are the maddest of the most doting and raving Men. And lastly, to come nearer to the Object of our Fable, we say, that this too is the Raving and the Doting of Men on things that have occasion'd in them, on a sudden, exceedingly and unusually pleasing or displeasing, joyful or sorrowful, and hateful Thoughts. For if our Soul be not timely careful to divert

those joyful or sorrowful Thoughts, she is by degrees taken up and possess'd with them, and almost over-power'd, and hindred from thinking on other things.

And this Melancholy, or continual Joy or Grief, and this Doting or Raving, are prevented or cur'd, by wisely representing to our selves all the Reasons that would make us set a less value on the present or lost Good, or on the Ill that we feel or fear will befall us, or that is already past than they seem to us to deserve when we let our Thoughts run wholly on the Delightfulness or Disagreeableness of those Objects. And that raving Sorrow too is prevented or taken away by restoring the lost Good, or by giving a greater to those who have lost it, or by freeing them from the Ill that oppresses them. And moreover Experience teaches us, that this Defect or Disease of the Mind finds Relief by using warm and moist Meats, and by drinking Wine, by keeping the Head and Feet very warm, by being continually busy'd and imploy'd in the Hurry of the World, and particularly is it prevented or reliev'd by enjoying a pleasant and agreeable Conversation in open and delightful Fields. Thus the Swallow in our Fable wore away her Grief by returning to Men and her former Occupations, and by that means prevented her Sorrow from falling into downright Melancholy or a Habit of Grief. Whereas, on the contrary, the Nightingale, by avoiding and shunning the Conversation of Men, and by reflecting in Solitude on the reasons of her Grief, contracted by degrees so ill a Constitution in her Brains, Spirits, Blood, Entrails and Members, that none of the above-mentioned Remedies

Remedies could relieve her Melancholy, or give ease to her Sorrows.

So that when Men are fallen into so deep a Melancholy, and even to raving, no better Remedy has to this very day been found out against it, than to give way and seem to assent with them in their melancholy Thoughts; and thus to make our selves agreeable to them, and get into their favour, that we may have Interest enough with them to persuade them to frequent Bleedings and strong Purgations, and so to occasion in them as were a new Mass of Blood and Body. And if these Means prove fruitless, then the melancholick Persons must be compell'd to keep themselves continually imploy'd, as also to eat, drink, sleep, and be cloth'd, &c. according to the Direction of the Person to whose charge they are committed, and no otherwise; for if such Force be not employ'd, they will, like the Nightingale of our Fable lead a long Life of Sorrow and Dotage, and dy at last uncur'd of the Disease.

Of all which we could produce many Examples, but that we judg it needless, since they are very frequent in the Histories of all Countries and Ages, and that even daily Experience plentifully supplies us with them.

To conclude therefore, we say that the proper meaning of our Fable is to teach us, by the Example of the Swallow, when any great Adversities happen to us, not to give way to our Grief, nor indulge our Melancholy in its first attacks. And we are taught by the Example of the Nightingale, that when we have once abandon'd our selves to Melancholy, and as it were nourish'd our Souls with Thoughts of Grief

and Sorrow, it will not be in our own Power to relieve our selves; but that we may and must submit to the Directions of others, who are knowing in our Disease, and who, if we cannot be persuaded, will compel us to use the Means that are proper for our Cure.

F A B L E XLV.

The Drunkard and his Wife.

A Woman observing that her Husband was more and more given to Drinking, and that when he was drunk he committed many Follies, advis'd him when he was in his Cups, to look on himself in the Looking-Glass, and to take notice how like a Fool he look'd, and that in his Discourses and Actions he truly seem'd to have no more Sense than a Fool or an Idiot. He promis'd to follow her Advice, and accordingly when ever he found that the Drink had got into his Head, he went with a great Rummer full of Wine to the Looking-Glass, and took great Delight to see himself with a Bumper in his Hand; and as often as he had drunk it up fill'd it again, till at length, with as much Pleasure as if he had been in the best Company in the World, he made himself de-

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drunk, and fell down before the Looking-Glass.

His Wife thinking to hinder this, bought a little Silver Beaker, and order'd a Crucifix to be engrav'd on the bottom of it, and took from him all his Rummors; in hopes, that when he had drunk off the Cup, he would think on his Saviour's Sufferings for these and his other Sins, and abstain from making himself drunk. But finding her self deceiv'd, and that he rather drank the oftner, she ask'd him the reason of it. He answer'd, That he was so desirous to see the Image of his Dear Saviour, that whenever the Cup was full he long'd to see the Bottom of it, that he might there behold his crucify'd Christ.

His Wife hearing this, immediately got such another Cup with a hideous frightful Devil engrav'd on the Bottom of it; hoping that her Husband for fear of seeing the Devil, at least would not drink it off: But she found her self much mistaken in this too; for he, according to the Nature of Drunkards, from time to time drank faster and faster. Of which his Wife again ask'd him the reason: And he not answer'd; That no Man in the World ought to do the Devil any good; and that for his part in particular, he had always thought 'twas a Sin to give the Devil one drop of his good Liquor, and that for that very good Reason he always made

haste to empty his Cups.

The Wife hearing the Extravagance of her Husband, despair'd almost of ever reclaiming him; however she resolv'd to try one Experiment more, which was this. She bought a Parcel of excellent old Wine, and kept him company in drinking till he was so drunk that he fell into a dead Sleep: Then she took him on her Shoulders, and carry'd him to a very deep Grave, which according to the Custom of those Times they had in all their Houses, and laid him down there and left him, shutting the Door of the Grave close upon him. When she thought he had slept himself sober, she went, and knocking at the Door, ask'd aloud; Is any body here? If there be, you must come out. The Drunkard between Sleeping and Waking ask'd, What was the matter? She answer'd, I am the Spright that goes to all the Graves to carry the Dead something to eat. The Drunkard hearing this, cry'd out; For Goodness sake whoever you be, bring me something to eat, for I am very qualmish, and hate the Thoughts of it; but fetch me a little Wine to comfort and refresh me, for my Throat's very dry, and my Heart very low. The Wife hearing this was much troubled, and said; Now I see there is no Cure for a Drunkard, nor is it possible to make you any better, for your long Hab-

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of Drinking has chang'd it into a second Nature, and will stick by you till you are dead indeed, and laid seven Foot deep under Ground.

E X P L I C A T I O N.

THIS Fable being one of those that are call'd Apologues, wherein Men, not Brute Beasts, are brought upon the Stage, the particular Words of it are spoken in their common Sense, and need no Explication,

WHEN Beasts are come to a proper Age, and are sound of Body, there rise, with each bubbling up of their Blood in the Heart, or with each Beat of the Pulse, so many Spirits to the Brain, that the Cavities and all the little Strings or Fibres of it, which properly make the Web thereof, are so stretch'd and fill'd with those Spirits, that each exterior Motion that strikes or affects the Organs of the Senses of Hearing, Seeing, Smelling, Tasting or Feeling, or each interior Incentive of their own mov'd and driving Humors or Affections, which Incentives are either Pain, Titillation, Hunger, Thirst, Wakefulness, Sleepiness, Lust of Generation, &c. make those Spirits fly from thence into those touch'd or affected Sinews and Muscles, which serve so to move that Beast, as to enable him to effect his own Health and Welfare, as also the Propagation of his Kind. And such a Body is then compar'd to a Ship, whose Sails and Ropes

Ropes are stretch'd out with a driving Gale, and thus enable the Pilot, when he sits at the Helm, to speed his Course, and sail to his intended Port.

All this we have in common with Beasts: but we find besides, that Almighty God has likewise join'd to our Body a reasonable Soul, and has given it such Virtue and Power to command the Motions of the Spirits of a sound and healthy Body, that according as our Soul wills or not wills, those Spirits flow or not flow from our Brain to these or those Sinews, Muscles and Members, where they are necessary, and requir'd to enable us to do or not to do this or that human Action, in such or such a manner.

And we know besides, that our Heart in violent Fevers can, for a short time, force up such an abundance of quick fiery Spirits to our Brain, that the Soul, not being able to govern and direct them, is tempestuously driven thereby; so that then we grow frantick and rave: But when such Inflammation of our Brain proceeds from any Cause of long continuance, we are then said to be mad. In like manner, Men who by any Accidents, as also by reason of the too great thickness and rankness of their Blood, and of the too thick, gross or dull Spirits that proceed from thence in the Brain, so long think upon one thing, that their Soul becomes at length incapable to keep off or divert the Course of those Spirits from thence, and by consequence to think of any other thing, are said to be melancholick. And when any thing is amiss in the Make or Shape of the Brain, either by reason of the Littleness, Bigness, or Figure of the Head, we find that our Soul cannot so well direct and govern

govern the Spirits and Members of such a Body, as of one that is sound, and free from those or the like Defects: And such a Man we call a Fool.

To all which Conditions of our necessitous and imperfect Body and miserable Soul, we may be subject without any Fault or Crime. So that we may liken the Bodies of such men, who truly deserve to be pity'd, to a Ship, whose Pilot is on Ship-board over-power'd by the Crew, or by Sickness or any other Accident render'd incapable to steer the Ship as he ought. And these Men would chiefly deserve our Pity, were it not that we see, that many other men wilfully and designedly daily throw their Bodies and Souls into a much more lamentable and detestable Condition by Drunkenness, or drinking to excess: Which this Fable now requires us to prove.

That drinking strong Liquors to excess in a little time throws up such heavy and thick Spirits into the Brain, that our Soul cannot then govern and imploy them in such a manner as to enable us to lead a rational human Life, is a Truth of which no man is ignorant: And we ought no less to know, that too great a quantity of gross and heavy Spirits in the Brain, and too great a Flood of Moisture distributed or spread over the whole Body, make us altogether incapable to lead a Life with as much Prudence as a Beast who is sound of Body, and perfect in his kind. And that therefore a drunken Man in this regard deserves not so much esteem as such a Beast.

For, thro the loss of all Reason that proceeds from Drink, it happens that a man who can scarcely speak when sober, in his Cups will shew his

his Eloquence, and reveal all his Secrets : That a Coward continually swaggers of his heroick Actions, and if he fancy himself to be derided, slightly spoken of, or despis'd by any man, will lay about him and fight like a mad Man : That a third Person, naturally timorous, solicitous and a Beggar, seems to himself to be resolute, careless and rich : That a fourth, who is naturally brave, becomes childishly fearful, and is scar'd at his own Shadow : That a fifth, as if he were transform'd into an Ape, plays a thousand Fools Tricks to make himself ridiculous : That a sixth will lie with the first Woman he meets, and shamelessly shew those Parts of his Body which sober men carefully conceal : That a seventh becomes wholly stupid and senseless, and neither knows nor remembers any thing that happen'd in his Company, &c. So that the Body of a drunken Man may very well be compar'd to a Ship, whose Pilot has made his own Rudder unfit to steer his Vessel, which consequently is expos'd to the Mercy of the cruel Waves and Winds, and driven backwards and forwards, incapable of keeping any certain Course.

But how different soever the Drunkards may be among themselves, they are nevertheless alike in this, that strong Drinks having in the beginning caus'd too great a quantity of too heavy Spirits, and having likewise occasion'd too much Moisture in the Body, pass not only themselves thro the Body either by the urinary Passages, or thro the Pores, which they have widen'd by a Habit of Drinking, but insensibly likewise carry away with them out of the Blood many nourishing Parts and Spirits, that would otherwise have

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continu'd longer in the Body. Even thus the Chymists, having moisten'd their dry Herbs with common Water by the force of Fire, do not only cause the same common Water to rise in the Helm, but to bring up also along with it the finest and most subtile Parts of the said Herbs, which then fall down from thence into the Vessel appointed to receive them; insomuch that those dry and afterward moisten'd Herbs thereby lose all their Strength, and are thrown away and trampled under foot. And Drunkards having by strong Drinks exhausted their Spirits and Strength to refresh and restore themselves, again covet a Hair of the same Dog, and stand in more and more need of strong Drinks every day than other.

We may therefore with good reason assert, that Drunkenness is an incurable Ill, and that Drunkards are eternal Slaves to their Sins, which subject their Bodies to many Inconveniences; as blear Eyes, and Dimness of Sight, a livid Complexion, Shortness of Breath, Head-ach, Stammering and faltering Tongue, swell'd Legs, and by consequence an aptness to stumble: from whence sometimes Wounds or broken Bones, sometimes Death ensues; deep but restless Sleeps, during which they often bespew themselves, and do their other necessary Occasions in their Beds, and thus become the Laughter of their whole Family, even of their meanest Servants.

Which Course of Life the stanch and thorough-drunkards hold so long, till at length they go down to the Grave unprepar'd and suddenly, in a worse Condition than the Brute Beasts, who need neither hope nor fear a future Life, nor a

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ny immutable Condition of the Soul, or Resurrection from the Dead. And having thus in their Life-time made themselves less than Men, or even than the Brute Beasts, they likewise, according to the Saying of St. *Crysostom* in his first Homily, wilfully change themselves into Devils, and go down to Hell both in Soul and Body, where they die an Eternal Death in the Company of the Damn'd. And 'tis in vain that they endeavour to excuse themselves by saying, that they injure no man, and that since no Civil Laws are made against Drinking, they cannot be said to commit any Offence by it: for we may reply with great reason, that they truly commit the highest Ingratitude against God, who has endow'd them with good Sense and Understanding; and that they sin likewise against their own Soul and Body, when they thus bereave themselves of their good Reason and Judgment. Besides, that Civil Laws punish not those who offend against themselves, is indeed true; but the reason of it is no less evident, because he that destroys himself is more severely punished than either Laws or Judges can punish him. But if any other men should in spite of these Drunkards daily take away from them their Sense and Understanding, as they wilfully do from themselves, no doubt the Politick Governors would soon by Laws and severe Punishments make such men feel how horrid are the Crimes and Offences that Drunkards commit against their own Persons. Now the Body of a sleeping Drunkard may not improperly be compared to a Ship that has lost her Rudder, whose Sails and Cordage, for want of Wind, hang

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flapping against her Masts; and while she thus lies idly floating in the Sea, the thoughtless Crew merrily consume their Provisions, and are at length bury'd in the bottomless Waves.

And tho daily Experience, especially in the Northern Countrys, furnish us with so great a Number of Examples to confirm all that we have said, that 'tis needless to mention any; nevertheless we cannot conceal one that was very remarkable, and that happen'd not long ago in the sober East. *Ibrahim*, Sultan of the *Turks*, being inform'd, that contrary to the express Law of their Prophet *Mahomet*, his chief Visier *Mehemet Pasha* not only drank Wine, but so glutted himself therewith, that losing all Human Knowledge and Understanding, he often like a Brute and senseless Beast lay wallowing on the Earth, sent for him, and threaten'd, that if ever he were found drunk again, he should be immediately strangled without mercy. Nevertheless within fourteen days after the Sultan himself found his Visier lying dead drunk on the Ground; and instead of punishing him immediately, resolv'd to try what Charms there were in Wine that could thus make the Visier despise and set at nought the eternal Damnation of his own Soul, the Law of his Emperor, and his own Life. Then *Ibrahim*, who never had tasted Wine, took the Flask that stood by the drunken Visier, and setting it to his Mouth, found the delicious *Greek* Wine so palatable, that he not only forgave the Drunkard, but receiv'd him into greater favour, and took to drinking with him. A Partnership in Sin always creates a mutual Friendship (*Quis nunc diligitur, nisi conscius?*) and knows no distinction of

of Offenders: *Facinus quos inquinat, æquat.*
 Now as great Lords always pursue their Lusts with great Violence, so *Ibrahim* abandon'd himself wholly to Drunkenness, and neglected the Interest of the Empire, or what was worse, govern'd it like a Sot: Insomuch that the Musti and most of the Visiers, combining together, by the help of the *Spahis* and *Janisaries*, depos'd the Emperor, and plac'd his Son *Mabomet*, a Child of seven Years old, on the Imperial Throne. In the Tumult the Drunkard Visier was kill'd by the *Janisaries*, who cut his Body into Morsels, and threw them to the Dogs. They spar'd the Emperor's Life, and cast him into Prison, where he continu'd to drink on, till in the Year 1648. he drank himself dead drunk, and died like a Beast.

We believe therefore that this Fable is properly design'd to teach us, that Drunkenness is the Crime of High Treason against God and Man: *Crimen læsæ Majestatis Divinae & Humanae.* For Drunkards, by rendering their Bodies incapable to perform their necessary Duties and Motions, and by bereaving their Souls of the use of all good Reason and Sense, are ungrateful to God for the greatest Good he has given them; and that at the same time they put their Souls and Bodies in a condition of doing very ill things unawares and unforeseen; and withal make themselves unfit to do any Good, or to support or maintain either the Divine or Human Laws. And lastly, that Drunkards never grow better, but go on in their Sins, till at length, having wasted their Spirits, they die suddenly with a terrify'd Conscience, or having drunk themselves dead they are strangled with their Liqueur.

FABLE

F A B L E XLVI.

The Ass, the Ape, and Midas.

THE Nightingale and the Cuckoo quarrel'd which of them sung best, and refer'd their Difference to the Decision of the Ass, believing that by reason of his long Ears, he heard better than other Creatures, and by consequence would be the better able to judg of their Singing. Both of them sung their best, and the Ass gave his Opinion, that the Cuckoo sung loudest and most distinctly; but that the Nightingale sung too low, that her Notes were too broken and intermix'd, and that therefore the Prize was due to the Cuckoo.

From this Sentence, which proceeded either from the Ass's Ignorance or Malice, the Nightingale appeal'd to the Ape, thinking, that since he of all the Beasts most resembled Men, he had a sounder Judgment, and was more just than the Ass, and therefore more fit to determine the Difference. So that both of them made their Appearance before him, and having laid open the Matter in variance, and sung and pleaded their Cause the best

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they could, the Ape gave Sentence, that the Nightingale had not lost the Day, but that the Cuckoo too had made a good Defence.

This Sentence was so ambiguous and obscure, that neither Cuckoo nor Nightingale knew what it meant; yet they were both of them so tir'd with the Querks of the Law, that they agreed to submit the matter in Debate, once for all, without any farther Appeal, to the final Decision of the Royal King *Midas*, who had kept his Ass-Ears so hid, that the Nightingale knew nothing of them, but hop'd that, as a moral understanding Man, he would give a plain and just Judgment of the Difference. But *Midas* having only Ass-Ears, heard as Asses do, and confirm'd the Decree of the Ass; so that the tuneful Nightingale was forc'd to have patience.

After this it happen'd that a Peasant, who was Defendant in a Cause of great moment, while he was pleading for himself, saw that the Judg, who was knowing in the Law, and in great Esteem of Integrity, nevertheless out of Carelessness and Indifferency to the Matter in hand, nodded upon the Bench; upon which he cry'd out to him that he had a very material thing to offer in his Defence and therefore beg'd his Attention. The Judg wak'd, and the Peasant continu'd. Some Years ago I hir'd an Ass to an *Atheni*

in to go from *Megara* to *Athens*, but was to drive my *As*s my self, and to bring him home again. Now as we were upon the Road about Noon, the Heat of the Sun was very troublefom to the Traveller; but I kept under the *As*s's and his Shadow, to protect my self from the scorching Rays. At which he grew envious, and bid me go out of the Shadow, for that he had hir'd all the Service of the *As*s for himself. I told him there was no reason for that, because I had hir'd him my *As*s only, not his Shadow. Having said this, the Peasant went instantly out of the Court; but the Judg, who had rouz'd himself up, and hearken'd to this Tale with great Attention, call'd him back, and ask'd, What became of that Difference? The Peasant reply'd, Truly, my Lord, I have great reason to complain, that you fall asleep when I talk to you of an Affair where my Honour and Estate are at stake, and that you hearken so attentively when I tell you a Tale of an *As*s. After which the Peasant pleaded his Cause anew, but observ'd that the Judg slumber'd as before, and that he gave not better Ear to his Adversary neither. Wherefore when the Judg gave Sentence against him, he offer'd to enter an Appeal; but the Judg told him, it belong'd to him to determine definitively of Affairs of that nature, and that no Appeal lay from his Sentence before

any Superior Judicature. If so, said the Peasant, I appeal from this slumbering to the same waking and attentive Judg: *A Judice male informato, ad illum ipsum Judicem melius informandum.*

After this it happen'd that the self-same Peasant, as he was travelling on the Road, hearing a piteous Moan, went towards the Voice, and found a Serpent almost crush'd to death under a heavy Stone, who desired him to raise it up and release him, promising to shew him where there lay conceal'd a great Treasure. The Peasant, partly out of pity, partly in hopes of the Treasure, lifted up the Stone, and freed the Serpent, who was no sooner at liberty, than, instead of keeping his word, he leap'd on the Peasant, meaning to kill him: Saying, that he might do so with great Justice, since Men were wont to use the Beasts in like manner. Of this, said the Serpent, I can give you many Examples. A Horse, who carry'd bore his Master in several Battels, and always brought him safe off, tho he had receiv'd many Wounds himself, was in his old Age turn'd out to graze in the High-ways and Ditches, and at length given to the Dogs. In the next place I remember a Dog, who having many Years faithfully serv'd his Master, as well by helping him to catch a great deal of Game, as by protecting his House in the Night from being rob'd,

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and that too with danger of his Life, was nevertheless in his old Age turn'd out of door, and perish'd for Cold and Hunger. And lastly, no man knows better than your self, said the Serpent, that all Peasants in general, when they have enjoy'd the Benefits of their Oxens Labours, in ploughing their Land, and in drawing their heavy-loaded Carts and Waggon, always in their old Age deliver them over to the Slaughter-house, and eat their Flesh, and make use of their Hides.

Against this the Peasant had nothing to alledg, but seeing mean while a Fox coming towards them, he desired the Serpent not to commit so notorious an Injustice, as to be Judg in his own Cause, but to leave the Difference to the determination of the wilyest of Beasts, the Fox: And that the Serpent might not except against him, the Peasant told him, that he could not suspect the Fox of impartiality, since being a Beast himself, it was no ways to be imagin'd that he would favour Men. The Serpent, trusting to the evident Justice and Merits of his Cause, consented to let the Fox be their Judg: but the Peasant, convinc'd of the good Reasons that the Serpent would alledg against him, whisper'd the Fox privately in the Ear: The Serpent, if he please, can kill you as well as me; and if you should kill him, you would

get but little to eat. Now I promise you, if you will give Judgment in my favour, I will every day, as long as I live, give you one of my Hens.

The Fox, having heard the Serpent's Accusation against the Peasant, and his Allegation besides; namely, that no greater piece of Justice can be imagin'd, than *to meteto any Man the same Measure that he has meted to others*; deliver'd himself in these words: I cannot, says he, judge right of this matter, till, as the Law directs, I have seen how the Affair happen'd: *Fiat Inspectio ocularis*. Upon this the Serpent crept into the same Hole, and the Fox commanded the Man to lay the Stone upon him in the same manner as he found it. By which means he got rid of the Serpent, and took the Fox with him to his own House.

Lastly it happen'd, that a strong blind Man made an Agreement with a weak Cripple to go a Journey together, upon condition that the Blind should lead and support the Cripple, and the Cripple direct the Blind in the Way. Now the Cripple chanc'd to see a fine large Oyster lying on the Road, and instructed the Blind where it was, desiring him to take it up and give it him. The first he did, but not the second, pretending, that he had found the Oyster, and that it was his due. This the Cripple deny'd, alledging, that he

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only had seen it, and had already made it his own, and was in possession of it in his Thoughts, before the blind Man had it in his Hands. From hence proceeded a long litigious Suit at Law, till both Parties were weary'd out with attending and pleading before the Judges; and then they put their Difference to the Arbitration of an honest good Man, who having immediately open'd the Oyster, shew'd them, that the Shells were empty, and the Fish long before spent at Law, or eaten up by the Advocates and Attornies; so that he could give nothing to the Parties, but to each of them an empty Shell.

EXPLICATION.

BY the *Ass*, and by *Midas*, we understand a foolish ignorant Judg.

By the *Ape*, a Phantastical malicious Judg, who will do neither Side right or wrong, and therefore designedly gives obscure and ambiguous Judgments.

By the *drowsy Judg*, a Judg who will not meddle with either Party, nor inquire into the matter in Debate; and who, when they come to give their Opinions, always votes with the most.

By the *Fox*, a Judg of Knowledg enough, but who always gives Judgment in favour of those that give him most Mony.

By the *Peasant*, the *Blind* and the *Lame*, are understood litigious Men, who will not leave off going to Law till they have spent all they have.

By the *Two Shells*, the *Bags of Money*, which the Parties, after and in pursuance of the Judgment, or as it oftner happens, of the Arbitration of good and honest Men, take to themselves, instead of that for which they went to Law.

IN these Fables and Apologues we have so many Instances of the Fruits of going to Law, so plainly propos'd and laid open, that we had reason to doubt, whether it would be to any purpose to say any more upon that Subject; however we have thought good, for Decency's sake only, to pursue the Method we have observ'd in the former Fables, as follows.

Upright Justice or a just Decree being nothing else but an Explication or Sentence of Judges, who interpreting and explaining the true Sense and Meaning of the Laws concerning the matter in Debate, declare their Opinions and give Sentence accordingly; any Man may easily see, that in Countries or Cities, where one only Chief is empower'd to make and explain the Laws, and to cause them to be executed by his Ministers according to his Pleasure, the Subjects cannot hope to find the least Shadow of Justice, whenever that Chief is pleas'd to give his Ministers or Judges any Command concerning them. To confirm this we need not search the Histories of the *Barbarians*, *Greeks*, and *Romans*, since the present Age furnishes us with but too many Examples of it.

Thus

Thus at the Desire of Cardinal *de Richlieu* the innocent Marshal *de Marillac* was by the Judges condemn'd to dy, and executed accordingly. Thus too in the Year 1641. at the Request of the same Person particular Judges were delegated to condemn to Death the *Sieur de St. Preuil* Governor of *Atrege*, who was then a Prisoner: And those Judges, when they saw that the Governor produc'd Letters under the King's own Hand, commanding him to do the thing of which he was accus'd, would willingly have acquitted him; which their President seeing, abruptly adjourn'd the Court for two days; and in the mean while threaten'd each of those Judges in particular at his own House, that unless they condemn'd him, they would fall under the Cardinal's Displeasure, and consequently into the same Condition in which the *Sieur de St. Preuil* then was, and by this means prevail'd with them to sentence him to lose his Head. Nay more; we read besides, that the Heer *van Valkenberg* Governor of *Orange*, had behav'd himself in such a manner, that *Frederick Henry* Prince of *Orange* conceiv'd so great Displeasure against him, that he commanded the *Sieur de Knuit* some how or other to secure himself of the Person of the Governor; the Consequence whereof was, that without any foregoing Tryal, the Governor was assaulted and shot dead in a Chamber: And the *Sieur de la Pise*, private Secretary to that Prince, who was accessory to the Murder, speaking of it says; That the common Forms of Justice could not be made use of against him. Princes are Masters of the Laws, and whenever they think it expedient, they begin their Forms

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of Justice by Execution of the Person accus'd. And 'tis yet fresh in our Memories, how *Christina*, late Queen of *Sweden*, being dissatisfy'd with her private Secretary, without any foregoing Tryal, and even in *Paris*, where she had no publick Power, caus'd him to be taken and murder'd in her own House.

And daily Experience shews us, that Justice is a great Stranger in those Countries too, that are govern'd by Princes, who, tho they have no power to make or explain the Laws, can nevertheless in some measure compel the Judges to give Sentence as they think fit, by giving or taking away their Employments, or by obliging them to buy them. And this the Holy Scripture teaches us plainly, when speaking of the Kings of *Juda*, who were not Legislative Lords, but only Princes or Chiefs of the People, it says: *Their Chiefs judg for Gifts; their Priests teach for Hire; and their Prophets prophesy for Money*, Micah 3. *Wo is me, for I am as when they have gather'd the first Summer Fruits, or as when they have glean'd the Grapes after the Vintage, and that there are no Clusters to eat: My Soul desir'd the first-ripe Fruits. The good Men are perish'd out of the Earth, and no just Man is left among them. They all lie in wait for Blood, and each pursues his Brother to ensnare him: That they may do much Evil with both Hands. The Prince asks, and the Judg judges for Money*, Micah 7.

Moreover, we shall easily be convinc'd that upright Justice is not to be expected from one Man only, if we reflect, how frail and imperfect Men generally are; that is, how ignorant, how supine and negligent in the Affairs of others.

how fickle and unsteddy in their Resolutions; how Covetous and Ambitious, how prone to Love or Hate. So that if they are in no fear of being punish'd for their unjust Judgments, we may assure our selves, that they will have no regard to the Laws, whenever they oppose their Desires, nor give their Decrees according to them; but will always partially follow their own Favour or Dislike: According to this of the Comedian; *Judices saepe propter Invidiam adimunt Diviti, aut propter Misericordiam addunt Pauperi.* Terent. in Phorn. Judges out of Envy and Hate, often take away the Rights of the Rich, and out of Pity, often give the Poor more than their Due.

And if we farther reflect that the Advocates and Attornys now-a-days do not protect and serve their Clients, as they did formerly in the Republicks of *Greece* and *Rome*, only to gain Reputation and Honour; but that they now make it a Trade to get Mony; and that the more Suits there are, and the longer they last, the greater is their Profit; we shall be convinc'd that 'tis now more true than ever, that Justice is fled from Earth to Heaven. *Terras Astraea reliquit.*

The Histories of our own Country have recorded a very memorable Instance of what we have been saying: When in the Year 1357. the Duke of *Brabant* and the Earl of *Flanders* had wag'd a cruel and destructive War in each others Country, and were grown weary of it, they refer'd their Difference to the Decision of *William Duke of Bavaria*, Earl of *Holland*. And 'twas the Earl of *Flanders* the rather did, for that our Earl pretended to have the same Right with him

him to *Heusden* and *Meckelen* against the Duke of *Brabant*. But it fell out quite otherwise than he, who depended on the Justice of his Cause, and not reflecting on the Partiality of his Judge, expected: For the Earl of *Holland* promis'd the Duke of *Brabant* that he would adjudg *Meckelen* to him, if he would give up the Lordship of *Heusden* in his favour. The Duke, fearing otherwise he should lose both, readily consented to the Proposal, and accordingly our Earl adjudg'd that the Earl of *Flanders* had no right to either, but that they belong'd to the Duke of *Brabant*.

And 'tis most certain, that as the Courts of Judicature consist of few or more Members, Justice will be less or more observ'd there; and particularly, as there is or is not an Equality of Power and Authority among those Members. And not to speak of the common Courts of Justice, as well in our Cities, as in the Country and at Court; we will only mention what happen'd in our Councils of War, not in the Years 1672 and 1673, for those Wounds are too fresh to be open'd, but in the Year 1622. when Capt. *Disfort* with no less Imprudence deliver'd up the strong Castle of *Ried* to the *Spaniards*, than *Pythan* Governor of *Juliers* surrender'd that City into their Hands; nevertheless the first of them was beheaded, and the last acquitted.

And since there are very few Tribunals or Courts of Judicature so well constituted, and erected in such a manner, that some of the abovemention'd human Imperfections and Crimes are not to be found among the Judges, and prevail not with them to give unjust Decrees, and to change Right into Wrong, and Wrong into

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Right; the Antients had great reason to say as they did, That Justice had forsaken the Abodes of Men, and was gone to reside among the Gods. And therefore a Person who was ask'd, whether Justice was duly distributed in a certain Hall where the Judges us'd to assemble, answer'd very judiciously; No, the Business there is to set Men together by the Ears.

To the like effect too a certain Widow in the Year 1515. having had very hard measure in a Cause of great moment that was determin'd by the Council of the Elector *Frederick* of *Saxony*, had good reason to petition the Elector, as she did in downright Words, That she might have just, not unjust Justice done her.

So that upon the whole matter it seems, that Men may generally say, that the most honest and upright Judges are those, who do not openly judge contrary to Right and Justice, but only in all doubtful Cases, give Sentence in favour of their Friends, and to the prejudice of their Enemies. As 'tis reported that a President of a certain Parliament in *France* writ in the Margins of his *Bartolus* and *Baldus* against any doubtful case; *Casus pro Amico: This may happen to serve Friend.* Which came to be known when, after his Death his Books were publickly sold by auction.

This Fable therefore teaches us, that nothing perfect is to be found among Men, and that particularly the Tribunals and Courts of Judicature are so full of corrupt Practices, that no Justice can be expected from them, nor indeed any thing but to spend our Mony and Estates; according to the old *French* Proverb of the four States

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of a Country: the Ecclesiasticks, the Nobility or Soldiers, the Peasants, and the Lawyers or all that are employ'd in the Courts of Justice. *Je prie pour vous tous: Je vous garde tous: Je vous nourris tous: Je vous mange tous:* I pray for you all: I protect you all: I feed you all: I eat you all. And to close up all in a word, we learn from this Fable, that those who go to Law always get the empty Shells while the Judges, Advocates, Lawyers, &c. greedily eat up the Oysters.

F A B L E XLVII.

The Monk and the Abbot.

A Bitch with Young, having no Place where to lay her Litter, beg'd permission of a certain Dog to lend her his Kennel for that purpose, and promis'd, that she and her Whelps would be grateful to him for that Kindness as long as they liv'd. The Dog gave her leave to puppy in his Kennel; but when she found that her Whelps were grown up and strong, she refus'd to restore the borrow'd Nest to the Dog, pretending that 'twould be a preposterous and absurd thing indeed, that the stronger should give way to the weaker.

Then it happen'd that a Hedg-hog, who was likewise with young, and in pain where to find a Hole to lay her Pigs, as also fearing that the Adder was too prudent to suffer herself to be cheated like the Dog, and send her all her Hole, very movingly represented her Condition to her, and humbly entreated, that since her Hole was big enough to hold them both, she would give her leave to lay her Young ones in it. The Adder, never dreaming that it could do her any hurt, thought fit to do that Deed of Charity, and gave House-room to the Hedg-hog. But when her Young were grown so big, that by reason of the Narrowness of the Hole they sometimes prick'd the Adder with their Quills, she desir'd the Mother to take away her Children, and gave her the Hole to her self: But was answer'd, Those that are uneasy change their place; but we are very well here, and know how to keep well when we are so.

These things having happen'd among the beasts, came to the Knowledge of Men; one of whom being very sick call'd upon all the Gods to relieve him, but chiefly on *Jupiter*, to whom he solemnly vow'd, that if he would restore him to health, he would, when he was well, offer up a hundred Oxen in Sacrifice to him: but when he was recover'd, he forgot his Promise, and went to Sea,

Sea, where he was taken in a very great Storm; and not daring to make his Addresses to *Jupiter*, with whom he had so shamefully broken his Word, he apply'd himself to all the Saints of Heaven, on whose Day the Storm began, and vow'd religiously, that if by their Intercession he got safe to Shore, he would offer in their Honour, and place on their Altar, a Wax Taper as big as the Main Mast. Upon which one of the Crew telling him, that he promis'd more than he was able to pay; he answer'd: Let me but come once to Land, and trouble not your self for the rest. *Jupiter* was ne'er the better for the hundred Oxen I promis'd him, and never so much as came to demand them, and I am of opinion that the Saints will come as little for their Candle: And if they should come to ask for't, I will prove to them, that a Promise made in Necessity, or out of Fear, ought not in Justice to be kept. *a. t. t. ff. Quod metus Causa, & Cod. lib. 2. t. t. de his que vi metusve causa gesta sunt.*

All this came to the Ears of the meanest Monks of a certain Abby, of which a very old Abbot had the direction. Wherefore this Monk, hoping to be Abbot himself after the old man's Death, behav'd himself with great respect to the other Monks, and made them a world of fair Promises to im-

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duce them to chuse him to that Employment; always carrying himself very humbly towards them: and whether they were sick or in Health, in Prosperity or Adversity, he was constantly ready to be serviceable to them; acknowledging that 'twas not only his Duty to do so, as being the meanest Monk of them all, but pretending that if he were Abbot he would do the like, and always bear in mind, that *Abba*, *Abbas* and *Abbot* signify'd nothing in the Holy Language but Father; and that therefore 'twas the Duty of an Abbot to regard all his Monks as his Children, and to promote their Welfare to the utmost of his Power. These Words and Actions so pleas'd and wrought upon the other Monks, that as soon as their old Abbot was dead, they unanimously chose him in his room. Yet scarce was he promoted to that Dignity, but he behav'd himself quite otherwise than he had promis'd; nay he began to treat the Monks much more severely than the other Abbot had done: Insomuch that one of them ask'd him the reason, why he, who had behav'd himself with so much Humility, and been so ready to serve them formerly, was now become so stern, severe and proud, as scarce to take any notice of them whenever he met them in the Convent. To which he immediately gave this Answer: I then sought the

Keys of this Abby, which I knew lay upon the Earth, and therefore could not have been got by me, without seeming to be meek and humble, and procuring my self many Friends: But now that I have found them, and always keep them ty'd to my Girdle, I think fit to make use of them to please my self, and to open and shut all the Doors, Chests and Cabinets, whenever I please. And since this Change of my Condition has chang'd likewise my Thoughts and my Cares, I intend to make use of my Power and Authority to please my self; nor need you or any other of the Monks trouble your selves about it. This put that Monk to silence, and he and the whole Convent were forc'd not only to bear in patience the Hardships of their new Abbot, but also to praise all his Actions, that so they might get his good Will, and keep it.

EXPLICATION.

BY the *Bitch*, the Antients understood ungrateful Men.

By the *Hedg-bog*, covetous, tenacious and griping Men.

By the *Adder*, prudent Men.

All the Words of the two Apologues are spoken in their proper Sense, and therefore need no Explication; only that by the *Monk* is meant

a common Subject, and by the *Abbot* a King or Prince.

EVery one knows, that all Changes of Times and Things do, and ought to occasion in all men, particularly in the most understanding and virtuous, a Change of Thoughts and Cares likewise. Yet this is not properly what is here propos'd to our Consideration, and therefore shall not be the Subject on which we will treat. This Fable rather requires us to examine, how men generally do, and how they ought to behave themselves, when they desire any Change of Condition that depends on others; and how also, when they have obtain'd it. And particularly ought we here to enquire what generally is, and what ought to be the Comportment of such, as being in low Stations, aspire at high Offices, and great Power over others; and what their common Behaviour is, when they are arriv'd to that Height and Greatness.

Which we will begin to do as follows. Since 'tis every man's Duty, in all that he does and suffers, to behave himself to the best of his Knowledge, according to Justice and the Laws of the Country where he lives, without swerving either to the Right or Left: and since he cannot receive any Favour or Benefit from other men, unless he demean himself according to their Desires, and make them believe, that after he has receiv'd the Benefit, he will be grateful to his Benefactors, by being serviceable to them in all he can; at least that he will be the same man he was before he enjoy'd the Favour; from hence it follows, that the Understanding and the Vir-

tuous very rarely desire any Favour, or to be beholden to Knaves and Villains, and as seldom receive any from them: for, Men of Virtue and Understanding will never endeavour to please vicious and wicked men, nor be oblig'd to them on any account, nor may, nor can make them any Promises, except only of what an honest man may do with a good Conscience: and the good Will of ill men is chiefly gain'd by ill Actions and Villanies.

On the other hand, it from hence likewise follows, that an understanding virtuous Man, having receiv'd any Favour or good turn from others, whether upon Promise or not, will not be behind hand in a grateful Acknowledgment; but will make it his study how to return the Benefit, as far as it can be done with a good Conscience: and 'tis a certain Mark of a sensible, just and good Man, whether in Prosperity or Adversity, never to be oblig'd to a Villain: and whether he sollicite or sue for any thing, or whether he have obtain'd it, always to be the same Man; that is, neither to be too dejected or humble in Adversity, or when he meets with a Repulse; nor too elated or proud in Prosperity, or when he has obtained any high Station; but to be steady in his Temper, and always alike friendly and civil to all men, even to those of the meanest Condition.

But as the greatest part of Mankind are Fools or Knaves, or both; so we find also that when they stand Candidates, or sollicite for any thing, whether from the Wicked or the Virtuous, they behave themselves like Slaves or mean-spirited Wretches, by doing and promising to do what-

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ver they think will be of use of them, in order to excite and move others to grant their Requests : but never in the least reflect whether what they do or promise, can be done or perform'd with a safe Conscience ; and without any ways examining themselves, whether they truly design, and shall be desirous, when they have received the Benefit for which they solícite, to behave themselves as humbly as before, and to perform what they promise.

And when Men stand Candidates for great Employments or any chief Command over others, particularly over those whose Votes they stand in need of, in order to attain that Employment or Command, we often see, that they do not thorowly examine themselves, nor stedfastly resolve and intend to imploy that great Power to the Benefit of those over whom they are plac'd, and yet less to the Advantage of those who have promoted them to that Greatness. Besides, such Men never enquire well into themselves, whether such a High Post will not occasion in them a Change of Judgment in relation to their own, as also to the Actions of the lesser Inhabitants. And 'tis generally observ'd, that they are no sooner seated in it, but they persuade themselves, that there is no Reciprocal Duty between them and their inferiour Inhabitants, who, they pretend, ought to serve, honour and be obedient to them in all things, even to the loss of their Lives and Estates.

And this is the Reason that we find whole Nations, who when they are in a low Condition, in hopes of being advanc'd, behave themselves like humble cringing Slaves, and are lavish of their

their Promises of eternal Acknowledgments, and who nevertheless, when they begin to flourish, prove the most ungrateful and arrogant People of all *Europe*. This is the Character of the *English*, the *Westphalians*, &c.

This is the reason that most Men, who have been in a low Condition, and have not then resolv'd, if they arriv'd to a higher, to behave themselves according to reason, seldom then conform themselves either to Reason, Justice or the Laws: And no People are more difficult to be serv'd than great Lords and Ladies, who have once been Servants themselves. And from hence of old proceeded the *Romans* Complaints of their Domestick Slaves, and their Free'd Men, who were come to have any Administration in the Families of their Masters: *Maxima quaque Domus Servis est plena superbis*. And we see at this very day, that the Lords and Ladies of great Families are generally more courteous, and return a civiller Answer than their Servants.

But we may observe the greatest change of Thought and way of Life in those Men, who from private Persons are arriv'd to have some high Employments of Honour, and from thence to the Sovereign Power over their Fellow-Inhabitants: For that Change in which they then find themselves is so great, that of a Thousand Men, who may have been observ'd to rise to such height, scarce one of them ever became the honestest Man for't.

Thus we may take Notice in the Holy Writings of the *Hebrews*, that from the Year 2879 after the Creation of the World, to the Year 3361, that is for the Space of 486 Years, being

the time that the People of *Israel* and *Juda* made choice of Persons under the Name of Kings to be Princes or Chiefs of the People; all those Kings, not one excepted, employ'd their Power not to the Welfare of the People by whose Favour they had been chosen, but in tyrannizing over them, by giving Reins to their own unmeasurable Lusts, or by encreasing their Power to the Oppression of their Subjects. And we see besides that those Royal and Princely Tyrannies and Oppressions of the People of *Israel* never ceas'd during that space of time, unless when their Kings dy'd so young, that they could not have done their People either good or hurt.

And upon these Grounds it was that the Emperor *Vespasian* said, That he only, of all the *Roman* Emperors, prov'd to be a better Man after his Exaltation to the Empire than he had been before; and that all the others prov'd worse: As we may see in the Writing of *Flavius Vopiscus*, who speaks to this Effect. You see here there are so few good Princes or Emperors, that one with great reason said, that all their virtuous and good Actions would scarce serve to fill up the Posy of a Ring; and that their Vices and mischievous Deeds are numberless and without end. And the same Author further adds, If Men inquir'd into the Cause whereby so many Princes became Vicious and Wicked Men, they would impute it to the following Reasons: Namely, to their too great Power to do and say whatever they please with Impunity, and without being rebuk'd or reprov'd by any Man; to their excessive Riches: and for that they are beset and surrounded by none but vicious and treacherous

cherous Friends, by execrable Guards and Attendants, by avaritious and griping Chamberlains, and by foolish or villanous Courtiers, the common Growth of Courts. To which we may lastly add, that the Princes themselves are commonly wholly ignorant how to govern, and of what is requir'd of them in their Office.

Moreover, continues he, my Grandfather has often told me, that *Dioclesian*, before he was chosen Emperor, was wont to say, That there was no more difficult Task than to govern well; for that at Court four or five Courtiers always join together, to make the Emperor or their Master follow some ill and treacherous Advice; while the Prince is shut up in his Court, and being kept in ignorance of the Truth, hears nothing, but what those four or five Courtiers are pleas'd to tell him, whereby he promotes to Places of Trust and Honour men wholly incapable thereof, and turns out such as were worthy of them. So that the Honest, Prudent, nay, the very best Emperors and Princes, are thus sold and betray'd by their Favourite Courtiers.

And yet this is the greatest Fortune that can happen even in the very best sort of Monarchical Governments, namely, in those that are Elective. For if the Choice fall on a young Man, the Condition of the Inhabitants is much more miserable, partly thro the Ignorance of young Princes, and partly for that they never consult nor follow the Counsel of any but young and unexperienc'd Men; whose Advices generally tend to incline and excite their young Masters to govern arbitrarily, according to his own Will, without any regard to the Laws, which

the highest and worst Degree of Tyranny. This the Senate of *Rome* taught us very well, when, to avoid the Inconveniences which they had suffer'd from the Excesses of their young and irresolute Princes, they chose for their Emperor the old and experienc'd *Tacitus*, who was every way capable of that high Employment: but he nevertheless refus'd to accept of the Empire, alledging in excuse his too great Age. To which the Senate, by the Mouth of the Senator *Metius Falconius Nicomachus* answer'd thus:

May the Gods in their Mercy protect us from young Princes; that beardless Boys, who have not learn'd to write, may not bestil'd, Fathers of their Country; and who by costly and luxurious Entertainments, by Publick Shows and wanton Gayeties, may yet be allur'd and prevail'd on, to promote any Man to be Consul or Senator of the City and Commonwealth of *Rome*. May the Gods forbid this! What Reason can there be to desire an Emperor or Prince, who is not able to defend his own Authority, or vindicate his own Honour? Who is wholly unskill'd in the Art of Government: Who, while he yet cries for his Nurse, or stands in awe of his Tutor, shall have a power to make Senators, to appoint Generals and Judges; and who makes choice of Men to whose Services and Ways of Life he is wholly a Stranger.

So that upon the whole matter we may resolve, that most Men, when they are risen to a high Pitch of Power, lose or make an ill use of their Understanding and Virtue if they had any before. And particularly that it would be a very rare

rare thing indeed, that any Man, who in his Youth is chosen to be Emperor or Prince of a Republick, should behave himself in that Office to the Interest and Welfare of the Commonwealth. But nevertheless if such a Wonder should happen, Men would have double Reason to thank Almighty God for his merciful Goodness therein; and at the same time to adore his Power, as having wrought in their behalf the most wonderful of Miracles.

The proper Design therefore of this Fable is to teach us, that all the Promises, fair Words, and Shews of Virtue that Men in a low Condition make use of, in order to procure their Advancement, are generally nothing but Imposture and Cheat: For that those Men, when they have obtain'd their Desires, are wont to deride and slight all that have been helpful to them, and to whom they owe their Greatness, despising them as Fools, for having thus tamely suffer'd themselves to be deceiv'd and led by the Nose. Or if such Assistants have been any way privy to their intended Tyranny, they are then employ'd by the Tyrant as so many Slaves, to act the remaining Villanies that are yet behind, in order to perfect the Oppression of their Country: and if they refuse to undertake but one, then these Brooms, that before had swept so clean for the Tyrant, like uselesse Scrubbers worn to the stumps, are thrown aside and laid out of the way. Or if they continue to assist the Usurper till he arrive at the Top of his Ambition, they are then distrusted and hated even by the Usurper himself, as false and perfidious Men, and thorough-pac'd Traytors to their Country. For
Tyrants

Tyrants and Usurpers never think themselves bound to observe Promises or Oaths, nor to be grateful to those, by whose means they arrive to their ill-acquir'd Authority; seeming, as they ought according to the Rules of Politick Courtiers, to have forgot all Promises and Oaths that they made as private Men: and that, on the contrary, from that time forward, they neither are, nor can be oblig'd to any Person or Thing, but to their own Greatness, nor to endeavour any thing but to encrease their Authority and Power: to which not only the Courtiers but all the Soldiery likewise give their consenting Voice.

F A B L E XLVIII.

A Peasant and his seven Sons.

A Peasant, observing that his seven Sons often quarrell'd with one another, and could seldom agree, who should tend the Sheep, who take care of the Horses and Cows, who go to plow, who to sow, who to weed the Corn, who to make Hay or help in with the Harvest; and that during their Debates all things remain'd undone, or at least not done in time and as they ought; so that the Sheep often were taken by the Wolves, the neglected Horses and

and Cattle were out of Case, the Land instead of producing good Corn and Grass, was over-run with Darnel and pernicious Weeds that chok'd the rising Corn: A Peasant, we say, observing this, call'd his Sons together, and giving them a Sheaf with seven Arrows bid each of them break it; which all of them, one after another, saying they could not do, he unbound the Sheaf, and broke the Arrows, each of them apart. Then he express'd himself to them in these words: I have done this to teach you, that if you continue united together and unanimous for your Common Welfare, no malicious-minded Men will be able to do you any hurt; but if you quarrel and dispute among your selves, you will easily be destroy'd and broken one after another. And to imprint this the deeper in your Thoughts, I will to that end, and to teach you besides in what you will be able to find your Support, propose to you the following Fables.

Three Oxen, having for a long time pastur'd together in great Friendship, and always kept so near that they might be in a Readiness to assist one another against the Wolves, by that means had preserv'd their Lives, and were grown fat. Now the Wolves, that they might be able to destroy them, deputed one of themselves, who
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went to each of the Oxen in particular and said, You are indeed a very beautiful Beast, and so strong withal, that you cannot be kill'd by any other except only by those of your own kind : You are therefore very much to be pity'd that the two other Oxen with whom you have graz'd so long, have now form'd a Design to kill you, that for the future they may have all the Pasture to themselves, and live in greater Plenty and Luxury. Therefore as you value your Life, think well on what you have to do. This Stratagem took so good effect, that the Oxen seem'd fearful and shy of coming near one another ; which each of them observing of his Fellows, serv'd to increase their Fear. Inasmuch that not daring any longer to graze near one another, they kept at so great Distance, that the Wolves fell on them separately, and kill'd and devour'd them.

Even thus it far'd with a Flock of Sheep, among whom were many old and strong Rams and Ews : For a Butcher, who had put on a Shepherd's clothing, daily lay in wait for them, and as often carry'd away one of the best-headed, strongest and fattest of them all, and kill'd it : nor did the others make any Resistance, but always said, that that Ram or Ewe, whatever it were, was, the most of the whole Flock, given by butting and bleating, and therefore well de-

deserv'd to die for disturbing 'em. This lasted for some time; till at length the weak and tender Lambs began to fall a Prey to the Butcher, and cry'd out in a pitifol manner, If our Parents had been of one mind and not envious at one another, they might have united together, and easily have driven away the Butcher. Then this Misfortune had never happen'd either to them or us: but their Discord and Envy was the occasion of their Death; and is so now of ours.

But the unanimous harmless Doves certainly behav'd themselves much better. A Pair of them was taken in a Net, and each of them in vain endeavour'd often to fly up; the Net as often oppress'd and kept them down: till the wisest of the two said thus to all the Doves, It will cost us our Lives if we get not free before the Fowler comes. We see that neither of us are able to fly away with the Net that covers us: But if we join all our Forces together, and fly up at the same time, we shall easily be able to carry away the Net, and drop it wherever we please. The other Doves heard and approv'd of this Advice; and going all under the Net, unanimously flew up together, and bore the Net on their extended Wings, till they came to a high Tree, where they let it drop, and flying from under it, recover'd their former Liberty.

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From these Fables said the Aged Parent to his seven Sons, you ought to learn to be always of one mind, and not to suffer yourselves to be set at variance, and disunited from one another by the treacherous or flattering Words of Strangers; lest you be as certainly destroy'd by your Enemies, as you have heard that the three Oxen were by the Wolves.

EXPLICATION.

THE Words of the Apologue may be properly understood of Peasants and their Sons.

But by the *Peasant* may be likewise understood, an eminent wise Citizen of a free Republick; and by his seven Sons, as many Members of it, or the whole Commonalty, who by unanimously opposing themselves against an ill Government, maintain and support their Liberties: or who, thro Distractions and Divisions among themselves, taking no care to stem the Current of those Abuses, are in time overpowered and made Slaves.

By the *Oxen* we mean, the ignorant and simple Inhabitants of a free Republick, who by living in Obedience to the Government, are safely protected against the Enemies of the Commonwealth: and who, on the contrary, by departing from their Allegiance, and by Divisions among themselves, fall under the Power of their Enemies, who tyrannize over them.

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By the *Sheep* are meant silly Inhabitants, who envy the Welfare of their Rulers, and will not assist or help them against the Oppressions of Tyrants.

By the *Butcher* clad in the Garb of a Shepherd, is here figur'd to us a Tyrant, or a Chief of a Republick, who under pretence of protecting the Rights and Liberties of the People, deprives of their Offices in the Government, causes to be put to death, or drives out of the Country, all the wisest, richest and most virtuous Inhabitants, and assumes to himself the disposing of all Offices and Employments, that he may afterwards treat the Subjects without any controul, as he thinks fit.

By the *Doves* we mean very simple harmless men, who by Concord among themselves, and by Obedience to their lawful Governors only, can avoid falling into the Slavery with which they are threaten'd.

FOrasmuch as many good or ill things, that are of the highest importance to Men, cannot be obtain'd or avoided by one Man only; and for that those very things may easily be accomplish'd or prevented by many united together: it is to this end requisite for us to make Fellowships or mutual Friendships, or Agreements and Alliances, that by aiding and assisting one another, we may be able to obtain the Good at which we aim, and avoid the Ill that we fear. From whence 'tis plainly evident; that to gain the Good and shun the Ill, 'tis requisite that that Help or Assistance be given at one and the same time, and in the necessary manner. And this

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Disposition and Order of things is call'd Concord.

On the other hand, when Men, notwithstanding their mutual Fellowships, Friendships, Agreements and Alliances, will not help and assist one another, whenever there is need of it; and particularly, when instead thereof one opposes and thwarts the Designs of the other; such a Posture of Affairs is call'd Discord, Contention and Strife.

This being thus, 'tis easy to comprehend, that as Concord is a needful and great Good, so Discord is a ruinous and great Ill to all Conditions of Men.

Thus we may daily observe, that many Families, where Husband, Wife and Children live in Peace and Unity together, by that alone surmount many Difficulties, and advance their Condition in the World; while other Families, where Man, Wife and Children live in Discord and Dissension, or in mutual Strife and Debate, are, by some malicious and ill-minded men, who lay hold on that Opportunity, fallen upon and derided; and that their Discord hinders them from thriving in the World, till by degrees they are wholly ruin'd and destroy'd.

The like too we may daily observe in whole families or Houses; and that when all that are of the same Parentage live unanimous, and mutually assist one another, they are then esteem'd, respected and honour'd by all other men; according to the *Italian Proverb, Tre Fratelli, tre castelli*: Three Brothers, three Castles. On the contrary, in Families where Envy reigns among them, where they are continually thwarting the
A a Designs,

Designs, and endeavouring to do Mischief to one another, 'tis certain they may much easier compass their ill Intentions than a Stranger, because they are better acquainted with the mutual Weaknesses of one another, and by their necessary Conversation together, find more Opportunities to execute their ill Designs. Moreover, when a Relation talks scandalously, or tells Lies of a Relation, he is much sooner believ'd than a Stranger.

And for that we daily see the Truth of this, especially in relation to common Men, who by Concord and Union might do much good to one another, and who nevertheless, thro Envy, Discord, Contention and Suits in Law, destroy and ruin one another; and for that too, all Politick Societies or Governments of Countrys and Cities are built on no other Foundation than Concord or Unity: We will not therefore bring any Examples to prove a thing so evident; but will only produce some Instances to shew, that Men and States, who not being subject to any Civil Laws, live in the State of Nature, in regard to other Men and States, find their Support by living in Unity and Concord, and are destroyed by Discord no less than those who live politickly, and are subject to Laws.

Scithurus, King of the *Scythians*, having eighty Sons, in his old Age, as he lay on his Bed of Sickness, sent for them before he dy'd; and at the same time order'd a Sheaf of eighty Arrows to be brought to him. Then he commanded all his Sons jointly, and each of them in particular, to imploy all their Strength to break the Sheaf: and when they had in vain endeavour

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to do so, he bid them take each of them a Shaft and break it ; which they having soon and easily done, he said thus to them : Children, imagine with your selves that each of you is an Arrow, and that while by brotherly Love and Concord you continue bound and ty'd together, 'twill not be in the Power of Men to subdue or do you any harm ; but if once by Discord you divide and unbind your selves, you will be easily broken to pieces one after the other. This sage Advice wrought so much upon them, that after their Father's Death they all liv'd in mutual Friendship and Agreement with one another.

Micipsa King of *Numidia*, being arriv'd to a good old Age, and feeling that Death approach'd, sent for his two lawful Sons *Aterbal* and *Hiempsal*, and his adopted Bastard Son *Jugurtha*, to come to him. Then he represented at large to *Jugurtha* how careful he had been of his Education, and that he had appointed him by his last Will to be Coheir with his two Brothers of all the Royal Dominions that he left behind him. To this he added, how much he, who was but a Bastard, was oblig'd to live in Concord with his two lawfully born Brothers, and of how great advantage it would be to them all. But notwithstanding this, soon after the Death of *Micipsa*, thro *Jugurtha's* Ambition, the Passion that reigns most in Princes Bastards, there arose such Discord between them, that *Jugurtha* procur'd his Brother *Hiempsal* to be murder'd. And soon after, being at War with his Brother *Aterbal*, he took him Prisoner, and order'd him to be kill'd likewise, that he might enjoy all the Kingdom to himself. But all these Transactions, coming

to the Ears of the *Roman Senate*, with whom the Kingdom of *Numidia* had enter'd into an Alliance for their common Defence; by means whereof they in some measure remain'd a Free People; first *L. C. Sylla*, and after him *C. Marius*, were sent with an Army to wage War against *Jugurtha*, who had refus'd to come to *Rome* to give account of his Actions. The Success of this War was this: *Jugurtha* was taken Prisoner, carry'd in Triumph to *Rome*, and there, according to Custom, slain in Sacrifice to *Jupiter Capitolinus*, and *Numidia* became wholly subject to the *Romans*. From whence we learn, That all things, how great soever they be, are destroy'd by Discord.

But we too in the *Netherlands* have seen almost the like Fruits of Discord. And not to speak of the Divisions which our Earls of the House of *Bavaria* occasion'd, and that those of the Houses of *Burgundy* and *Austria*, on pretence of putting a stop to them, so often artfully reviv'd; till at length they came to have so absolute an Authority, that no man durst mutter against the Tyrannies of the Emperor *Charles V.* and that his Flatterers, and some ignorant men call'd those Days the peaceable Reign of *Charles* the Emperor: Not to speak, we say, of all, we will mention only his Son *Philip*, who in the Year 1567. sent from *Spain* into these Countries a great Army under the Command of the Duke of *Alva*, to reduce us to the utmost Slavery; which might have been easily prevented by the Nobility and States of these Countrys, if they had unanimously oppos'd it: But their Discord only brought many Noble Lords to the Scaffold, and

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all the *Netherlanders* under the cruel Tyranny of *Alva*.

Moreover, when after the Death of *Don Lewis* of *Requesens*, the tumultuous *Spaniards* had behav'd themselves in such a manner, that thro all the States of these respective *Netherlands* they were declar'd Enemies; and in consequence thereof ensu'd the Pacification of *Ghent* in the Year 1576. and that afterwards the Religious Peace, as well for the Protestants as those of the *Romish* Faith, was made throughout all these Provinces; so that it would have been very easy unanimously to have driven out the *Spaniards*, and to have replac'd all these Countries in Liberty: It happen'd, that the States of *Brabant* chose *William* Prince of *Orange* for their Governour and Stadtholder, and that some other Great Lords, chiefly of the House of *Crouy*, knowing that a Stadtholder of *Brabant* us'd to be likewise Governour and Captain General of these *Netherlands*, thought themselves too great to honour and obey the Prince of *Orange* in that Quality. So that growing envious and jealous of the great Power of *Orange*, they in the Year 1577. brought in the Arch-Duke *Matthias* to be Governour General in these Countries; and Affairs were so order'd by that Prince, that Prince *William* was not only Lieut. Gen. but also, thro the Contrivances of the Chiefs of the Family *Riboooven*, the Duke of *Aarschot* of the House *Crouy* was taken Prisoner at *Ghent*, depos'd from the Stadtholdership of *Flanders*, and *William* Prince of *Orange* appointed in his room. Which Discord of those great Lords was the reason, that the Commonalty of *Ghent* being thus

thus touch'd to the quick, broke the Peace of Religion, by driving the Priests and Monks out of their Town; which the Provinces of the *Walloon*s took so ill, that they join'd themselves again with the *Spaniards*: And the Prince of *Parma* so fomented this Discord, that most of the Provinces fell again under the Obedience of the King of *Spain*, and caus'd our War against that Kingdom to last about eighty Years; whereas had we been unanimous and of one Mind, we might easily have enjoy'd in all these *Netherland*s a lasting Peace and Freedom, to the great Ease and Welfare of all the Inhabitants.

And what poysonous Fruits our following Discords and Divisions produc'd, no man can be ignorant, since we to this day taste the Bitterness thereof, and still bow beneath the oppressive Weight they forc'd us to endure.

To conclude, we presume to have so fully explain'd the Lesson that this Fable teaches us, the foregoing Discourse, and in the Example we have cited, that we judg it to no purpose say any more of it here at the end, according our usual Custom.

F A B L E XLIX.

*The Bee in the Flower, and the Fly
in the Honey.*

A Raven, pinch'd with Hunger, saw a very fat Serpent lying asleep, and thought she had found a fair Opportunity at once to satisfy both her Hunger and Luxury. She therefore seiz'd, and meant to have devour'd him immediately: But the Serpent wak'd, and stung her so sore, that she soon dy'd of the Wound.

A Fly saw this, and resolv'd to take warning by the Raven's Fate, how she fell to her Food so greedily. Seeing therefore a great Piece of warm Fleish dish'd up with Soop boiling hot, and knowing that the Heat of it would burn her if she imprudently set her self down on the Dish, she flew backwards and forwards thro the Steam, that she might judg from thence when 'twas cold enough to fall to; but she observ'd not the while that the Reak had moisten'd her Wings, so that meaning once more to try the Heat of the Soop, they became so limber and flabby, that unable to support herself

with them, she dropt into the Dish, and was drown'd.

A Bee, who had heard of these two Accidents, thought her self very happy, that her Condition expos'd her not to the like Misfortunes; but that she, without danger of her Life, could enjoy the Sweets of the fragrant Flowers, in which she took so much delight. But settling her self one day about Noon in a full-blown Flower, whose grateful Odour transported her beyond her self, she forgot to return to her Hive before Sunset, when the Flower clos'd its Leaves and lock'd her in, where she was stiff'd amidst the Enjoyment of those balmy Sweets.

Another lustful Fly, who had heard of all these Misfortunes, resolv'd to take warning by them, and to govern her Affairs with greater Prudence. She therefore never sought her Food on the Bodies of Men or Beasts, who she knew could do her a Mischief; but fed on Sugar, and the finest Fruits, where there was no Danger. And thus she liv'd in long Plenty and Delight, till at length she chanc'd to light upon some Honey, which when she had tasted, she found so toothsom, that forgetting her former Resolves of Temperance, she was not content to reach it with her Mouth only, but flew and set her whole Body down in the midst of the clammy Sweet; Whence

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when she had eaten her fill, she in vain endeavour'd to be gone, for her Legs stuck fast in the Honey; and when she spread her Wings and made all her Efforts to fly, she found her self but more and more entangled. Thus she soon was stifled, and lost her Life in the too hot pursuit of those Enjoyments on which she most had doted,

EXPLICATION.

BY the *Raven* is here understood, a lustful Man, who is so warm in the pursuit of his Desires, that at first appearance of contenting them, he rashly falls on, and meets his Fate.

By the *Flies*, inconstant and voluptuous men, who are addicted, not to one only, but to all the Pleasures of the Flesh.

By the *Bee*, a Man, who seems to be very choice and prudent in seeking his Delights, and in contenting his sensual Appetite; and who at length is so transported with some new untasted Pleasure, that he forgets himself, and is forever lost in the midst of those ravishing Charms.

By the *Serpent* we mean all incorporeal Delights, that consist only in Thoughts.

By the *Piece of Flesh*, the Pleasure of Eating.

By the *Honey*, that of Drinking.

By the *Flowers*, that of Fruition.

IF Men fully comprehended, and would always bear in mind, that they consist of Soul and Body; that the Soul is a Spirit, and immortal,

tal, but the Body frail and mortal ; and that we cannot be truly joyful or sad, nor happy or unhappy, but in regard to the thoughts of our Soul; we should never find any Satisfaction or Delight, but in those things that would bring us a spiritual and everlasting Joy and Salvation. And since Almighty God only can make us thus happy, it follows, that our Soul can find no perfect Satisfaction, but in an Assurance, or firm and steadfast Trust, that he will show his Love and Mercy to us to all Eternity. And from thence too it farther follows, that our Satisfaction is greater or less according to the Steadfastness or Wavering of that Confidence or Trust. And lastly, that our firm and steady Confidence and Trust in the Love of God towards us, as likewise our Joy and Satisfaction that proceed from thence, cannot be too great : but that, on the contrary, our greatest Perfection consists in the Greatness of that Trust, of that Joy and of that Satisfaction. So that in these things no Bounds or Measures are prescrib'd to us, but we ought continually to labour more and more, and to imploy to the utmost all our Force, and all the Powers of our Soul, always to increase in us, as much as possible, that Confidence and that Joy.

Now the Abuse of Corporeal or Fleeting Pleasures, and the Destruction of Men that proceeds from thence, are the Objects that this Fable proposes to our Consideration, and shall therefore; be the Subjects on which we will ground our following Discourse. Of which nevertheless we shall not treat so much in regard to the future State of our Soul, for that properly is, or ought to be, the Business of our Spiritual

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Tab.49. *and Fly in the Honey.* 363

Teachers, whose Duty it is, to instruct and exhort Men, in all the Accidents of this short and vain Life, to put all their Trust and Confidence in the Goodness of Almighty God, and to build thereon a firm and constant hope of receiving from his merciful hands, a future, eternal, and blessed Life : But will chiefly confine our Thoughts to the Prejudice and Destruction of human Bodies, and to the uneasiness and pains of the Soul, that thro an ill usage of the transitory Pleasures of this Life commonly happen to Men.

The Love, that we bear to our own selves, prevails so much upon us, that in all Accidents that are about to happen to us, and which seem to bring along with them any Good or Advantage, we much sooner perceive and observe in our Thoughts, the Good that we hope to reap from those Accidents, than the Ill that we fear will attend them. So that if to this common Weakness of Men, when they judg of things that seem good to them, there likewise join themselves these Thoughts, that it is a great Good, and of mighty Moment to them : Then there commonly proceed from those first Thoughts, or from those pleasing Flatteries of the Objects upon the Organs of our Senses, and upon our Bodies, such violent Passions and Emotions of our Blood and Spirits in our Heart and Brain, that they render it very difficult to guide and direct our own Thoughts ; and by consequence to consult well with ourselves, or to take the Advice of others : But are the Occasion, that we labour with all our Force to enjoy that Good, and the Pleasure that accompa-

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nies it, without any the least Advice or previous Deliberation.

Which delightful Thoughts, and Habitues of flattering and pleasing the Organs of our exterior Senses and our Body, if they last any long time, so allure and charm us, and occasion such a Constitution in our Brain and Body, that tho we afterwards find, that many Ills begin with those delightful Enjoyments, and that more will follow them; we neither will, nor can but with great Difficulty, depart from those long imagined Pleasures, or change our Course of Life: Insomuch that we are therefore more and more oppress'd by those arising Ills and Inconveniences; and at length like miserable Slaves to our Sins, we come to die in, and thro the means of, those our too darling Crimes. And thus we confirm the Truth of this saying, that whenever Joy is in the House, Sorrow stands waiting at the Door: Or, as the *Latins* have it, *Extrema Gaudii luctus occupat*.

The Truth of these Assertions holds good as to all our Lusts and Passions; as well in those that proceed from and consist in our Thoughts and Brain, as those that proceed from the Temperament and Constitution of our Blood: For, thus we daily see, that Ambition, or the Lust of reigning over others, so charms those who are successful in their first Attempts, that, all their Lives, they seem to employ their whole Thoughts on nothing else, but how they may more and more extend their Command over others. This they make their sole Labour, nor ever boggle at any Villany that will conduce to that end: To gain a Kingdom they will make a Sacrifice of their

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Parents, their Country and their God, and think them well destroy'd. *Pro Regno vclim Patriam, Penates, Conjugem Flammis dare: Imperia quolibet pretio constant bene.* Senec. in Theb.

But when it happens that instead of encreasing their Authority over other Men, they perceive it lessen, and themselves depriv'd of the High Offices and Employments that they had in the Government, and reduc'd agen to a private Station; we often see, that they neither can nor will with quiet Minds comply with that change of Fortune, but all their Lives strive against it like Fools; and at length finding all their Attempts fruitless, they die for Madness, Grief and Sorrow.

Thus we see that the sweet Beginnings of Glory, or the Love of Fame and Renown, not in as much as it is founded upon true Virtue, and a Consciouness in our selves that we have deserv'd that Glory and Honour, but upon the vain Reports of Men, whether true or false, so captivates the most of Men, that to obtain that airy Nothing, Fame, they make no Conscience, under a fair but false pretence, nay under an Hypocritical Shew of mighty Zeal for the Honour of God, the Welfare of their Country, the Advancement of the Church, and of their great Love to their Neighbour, to destroy the Liberties and Privileges of their Native Country, in which the well-being of the People consists; to raise Troubles in the Church, and to ruin their Neighbours. And we see besides, that these Men, observing that all their base and infamous Actions pass with the Ignorant and Vulgar for great and glorious Atchievements, are thereby encourag'd to that pitch of
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Insolence, that they commit their bare-fac'd Villanies in the World's open view: Insomuch that the Honest and Wise, who before had taken notice of them, but for fear of creating to themselves too many Enemies, and of not finding Belief with the most part of Men, durst not lay them open; then bravely expose their Crimes to the Eyes of all Mankind, and meet with such Belief, that those Tyrannical Cheats and Impostors not only lose all their undeserv'd Honour and Renown, but are likewise put to death, or esteem'd the basest of Hypocrites and the worst of Men.

Thus we read in *Tacitus*, that *Nero* caus'd his Brother-in-law *Britannicus*, to whom the Empire of right belong'd, and not to him, to be poison'd, and his Mother *Agrippina*, who had likewise poison'd her Husband *Claudius*, that she might advance her own Son *Nero*, whom she had by a former Venter, to the Empire, to be put to death, on pretence that she had been designing against his Life: as also that he caus'd to be murder'd several eminent but innocent Lovers of their Country's Liberty, on false and forg'd Accusations, and under shew of Right. That after this he banish'd, and then caus'd to be beheaded, the Senators *Sulla* and *Plautus*, who were eminent for their noble Extraction, their great Virtues and vast Riches, tho they were altogether guiltless and innocent. And that when *Nero* saw that these villanous Actions were prais'd and extol'd as so many heroical Atchievements by his own base Courtiers and Soldiers, out of their own free Motion; by the honest and wise Citizens, out of fear; and by the common People

ple out of Ignorance ; he impudently went on in his Villanies without fear or remorse, and having accus'd of Adultery his chaste and virtuous Wife and Sister-in-law *Octavia*, in whose Right he seem'd to have inherited the Empire, first repudiated, and then put her to death, to content the adulterous Fair, *Poppæ*, whom he took from her Husband and marry'd. Thus he went on in his Wickedness and Murders, till at length he was known by all men for what he was, and hated by them as such : Infomuch that the Senate having declar'd him an Enemy to their Country, he was forc'd to hide himself, and was found dead in a Cave.

Thus we see, that men of low Fortunes, by careful Industry and Thriftiness, often increase their Estates to that degree, as to be in no danger of future Want ; and tho they ought then to change their manner of Life with their change of Fortune, and enjoy the innocent Pleasures of the World, in proportion to their better Circumstances, nevertheless they are so transported and led astray with the first Sweets they enjoy'd in the Increase of their Riches, that they continue to live in that at first commendable Frugality, tho it be then become a despicable and sordid Niggardliness, and renders them the Scorn and Derision of all that know them.

Thus we see that men, who inconsiderately endeavour to satiate the Lust of Fruition, are so charm'd and transported with the Pleasures they find in their first Enjoyments, that from thenceforward they seem all their Lives to have nothing more in view than how to satiate that insatiable Passion. Infomuch that tho they observe that thereby they waste their Estates, lose

lose their Honour, and impair their Health; and are therefore very desirous to wean themselves from it; they cannot nevertheless prevail with themselves to quit the Embraces of their Belov'd; or if they do, they relapse again into the same Disease with the first lovesom Object that they meet, and persevere in the Folly, till they have spent their Estates, and ruin'd their Body thro Diseases or an untimely Old Age, which thus they precipitate on themselves.

Thus we see that the refreshing Sweets and Charms of Wine, which at first we enjoy without any after-thought, by degrees so change and weaken the Constitution of our whole Body, particularly in the thinnest and most spirituous parts of the Blood, that such a Body from time to time requires a greater Quantity of strong Liquor; and that to abstain from it, and the want of it, occasion by degrees so great a Weakness in the Body of Drunkards, that being oblig'd to go on in excess of Drinking, they become unable to digest their Food, and to bring that undigested Chyle into the Blood: so that the thinnest Parts and the Spirits of it are bound up, and therefore continue no longer in the Body.

Insomuch that Drunkards, tho they observe that by that Course of Life they will soon waste and destroy themselves; and tho they would willingly prevent it by abstaining from strong Drinks, they nevertheless are forc'd to use them more and more, till at last they can bear no solid Meats whereby they might keep the Spirits in the Blood, and prevent them from flying away too fast: and thus they impair the Strength of
themselves

their Bodies; so that a little Fever often brings them to their Graves, or without any foregoing Sickness, and for want of Spirits only, they come to die suddenly.

Those therefore who are ambitious and greedy of Fame, are represented by the Raven of our Fable, who thinking to devour a Serpent, met his Death in the fond Attempt: And the men who seek and place their Delights in corporeal Lusts, are figur'd to us by the Flies, who flew and hover'd so long about the Food, till at length they were lost in it. And particularly, those who place their Delights in the wanton Embraces of unlawful Lusts, and in the inglorious Triumphs of Love, may well be compar'd to our Fabulous Bees, who find such Joys in the fragrant Flowers, that to persevere in the Enjoyment they neglect all things beside, and cannot leave the Object on which they dote.

In like manner, the men who take delight and spend their Days in Drinking, are figur'd to us by our *Asopick* Fly, who having tasted the Sweetness of the Honey, and cloy'd her self with it, fain would have flown away, but was withheld by her intangl'd Feet; and while she struggled to get free, her Wings cleav'd to the clammy Joys in such an inextricable manner, that she ended her Days like a wretched Slave, shackl'd Hand and Foot in Golden Fetters.

It would be tedious, but not difficult, to bring Examples of all these Accidents, according to the Method we have observ'd in the former Fables, because they are so many. Wherefore we will content our selves with putting the Reader in mind of the Names of some men, who have

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been fam'd for their Intemperance in the use of the above-mention'd lustful Delights, and been destroy'd thereby. Among those who have lost themselves in the pursuit of Glory and Renown, we reckon *Darius, Xerxes, Pausanias, Themistocles, Alcibiades, C. Marius, Pompeius, Caesar, Sejanus, &c.* For Covetousness, *Euclio, Geernard, Waarenaar, &c.* And among those who have been derided for having reduc'd themselves to Poverty thro an excessive Luxury in Eating, *Apicius, &c.* And of those who foresee the Miseries that are ready to fall on them thro an excess of Drinking and the unlawful Pleasures of the Flesh, and fain would step aside from the impending Ruin, we have so many living Examples before our Eyes, that we judg it needless to rake the Ashes of the Dead, and therefore will put an end to this Subject concerning the Abuse of corporeal Pleasures with saying, that the proper Lesson of this Fable is, that Men are generally seduc'd and brought to ruin by those things whose sweet Beginnings are follow'd with Bitterness and Gall.

FABLE

F A B L E L.

*The Teacher of Languages, the
Elephant, and the King.*

A Certain old Ewe left behind her at her Death two lusty young Rams, and a fine Field of Cloyer. The Mother gone, each of her Children pretended she had by her last Will left the Field to him only, and would have beaten his Brother out of it. Now as they were one day warmly engag'd, a Wolf came running to them unawares, resolving to make one of them his Prey. They knew themselves too weak to resist, and that he might devour which of them he would. Whereupon the wisest of the two said thus to him : My Brother and I are in Debate to which of us this Field belongs, and have agreed to determine the Difference in this manner : We will go to one end of the Field, and you shall stand at the other ; and as our Judg and Umpire kill and eat him that comes last to you. The Wolf was glad to hear this, since it gave him an Opportunity of murdering an Innocent with

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less burden to his Conscience, it being by the Person's own Consent. He went therefore to one end of the Field, and they to the other; and, as the Rams had agreed between themselves, the strongest and swiftest of them came running full Butt against the Wolf, and made him stagger, and the other immediately with all his might pursu'd the Blow, and wounded him so sore, that they ran away from him, nor could he pursue them.

After this the same Wolf, being cur'd of his Wound, surpriz'd a Sow and her five Pigs, who seeing there were no hopes to escape, said thus to him: You are indeed a Holy Priest, and we are willing to be made a Sacrifice and eaten by you, knowing that it would be a great Honour to us: But since we are the uncleanest of all Beasts, it will pollute your Sanctity in the highest Degree to eat us in this filthy pickle, if you do not first purify and wash us in the Holy Fountain that is here hard by. The Wolf, who chose rather to eat clean than dirty Meat, consented to the Advice, and the Sow led him to a Brook close by a Water-Mill that was grinding; where, as the Wolf was washing one of the Pigs, she push'd him in to the Water, and the Stream was so rapid that it carry'd him under the Wheels of the Mill, where to the great joy of the Sow

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and her Pigs, the poor deluded Wolf lost his Life.

All this came to the Ears of a Teacher of Languages, who happen'd not long after, tho unjustly, to be taken, accus'd and condemn'd to Death by a certain King for High Treason: Calling to mind therefore that a short Delay of Death had given the Rams and the Swine an opportunity of freeing themselves for ever from the Jaws of the Wolf, he got a Friend to tell the King, that 'twere indeed pity to put to death so great an Artist as he, before he had given a proof of his Skill that would divert the King as long as he liv'd. Upon this the King ask'd, what he could do? and was answer'd, that he would undertake to teach in ten Years time his Majesty's Favourite Elephant to speak distinctly any human Language whatever, and that he would submit to die the most cruel Death that could be invented, if he did not perform his Promise. The King consented to try the Experiment, and order'd him to be put with the Elephant, where one of his intimate Friends coming to give him a Visit, ask'd him privately, how he could have the Confidence to undertake a thing that 'twas impossible for him to perform? To which he answer'd, Dear Friend, I have found the Vicissitude of all worldly things to be so great, that I am of opinion I

have not only chang'd a certain Ill for one that 'tis uncertain whether it will ever happen to me or not; but I am almost perswaded that I have by this means wholly freed my self from the Death I was condemn'd to suffer: for, according to the Course of Nature, it can scarcely be that the King, myself, and the Elephant should all of us live the whole ten Years: and if any of us three come to die before that time, I shall certainly live unpunish'd, or die a natural Death.

EXPLICATION.

BY the *Wolf* the Antients understood a dull cruel Man, who is easily deceiv'd.

By the *Rams*, the *Sow* and her *Pigs*, Men of common Knowledg and Judgment, who, by gaining time, easily deliver themselves from the Power of the Dull and the Cruel.

The Words of the Apologue must be understood in their ordinary Acceptation.

ALL men know, that the ablest and most prudent Physicians discover the Diseases of their Patients sooner and more certainly than the ignorant Pretenders to Physick; and, as if they had no Skill in their Profession, nor Advice to give them, wholly stand still and prescribe nothing, nor order them to do or not to do any thing but what they are certain cannot be prejudicial to them; to the end, that by thus leaving them

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them to God and Nature, they may preserve their own Reputations, and mean while watch the unforeseen changes of their Disease, and apply their Remedies with advantage when time shall serve.

But we know too on the other hand, that many ignorant, unexperient'd and imprudent Physicians, never judg their Patients to be in such a Condition of standing still or gaining time, but according to some imaginary Rules of Art, always weary and weaken them with their Remedies, till the Sick are reduc'd to so low a condition, that they have less to struggle against the Disease than with Death. And thus by their vain pretended Art, they soon fill the Churchyards with the dead Bodies of their Patients.

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Upon these and the like Grounds, the wisest Men, who have written of our Duty concerning Morality, and the Political Government of Countries, teach us, that all things, that are properly in us, and our own, as our Thoughts, our Will, and our Desires, and no other things whatsoever, as being without us, are wholly and absolutely in our Power : So that when we have us'd our utmost Efforts, and imploy'd our Thoughts and Wills as much as possible, to get or shun any thing, that is without us, and have not been able to obtain or avoid it ; we ought wholly to be at peace, and not torment our selves with a vain and useless Trouble that such or such a thing has not come to pass, or with an idle Fear of any thing that will certainly happen ; and thus encrease our Misfortunes. And the same Writers likewise teach us, that 'tis then our Duty to leave those things to God and Time, if per-

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chance any unforeseen Change should come, that we may then again set to work both our Thoughts and our Wills, as the Circumstances of things shall seem to require.

But the same wise Writers particularly instruct us, that before we undertake to obtain or avoid Things that are without us, we must first well examine our own Strength, together with the things after which we labour, and the Men that will oppose our Designs, and compare them with one another: to the end, that, if our Force surpasses the Strength of our Opposers, and render us able to compass our Desires, we may then put 'em in Action, in all things and Occasions that are just and equitable. But if after such an Enquiry and Comparison, we find our own Strength too weak to strive against those Oppositions, and to cope with that Power, with which we should have to do; we, unless some absolute Necessity compel us, ought not to imagine, that if we boldly attempted to surprize our Opposers, they would neglect to make use of all their overpowering Strength against us; but that we then ought rather to be quiet, unless the being so would certainly be the occasion of our Loss: And then we bravely ought to undertake every thing, and try the uncertain means rather than none at all, to see if it be possible to prevent our Ruin. Thus skilful and experienced Sailors, judging they can gain no time, but that the Storm will certainly drive them on a Shelf, chuse rather boldly to sail upon it, than to suffer themselves to be tamely driven by the Tempest. *Præstat auceps Remedium quam nullum.*

And

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And when things are in such a Condition, that no good can be done against them, either by Strength or those uncertain means: the above-mentioned Writers teach us, that we must then use all our Endeavours to gain time, and to delay the impending Mischief; in hopes that God and Time will bring such a change in the Affairs of this World, that never stand still, but are always in Motion, that we may be able afterwards to make use of our Strength, in order to prevent and free ourselves from the Ill we fear'd. And whereas, in Politicks, as well those that relate to the Government at home as to any Foreign Force, the Posture of Affairs and Times is often such, that the threatening Ills cannot be prevented; true Policy then consists in this, that the wise and virtuous Governors invent some means of delaying the fear'd Destruction, hoping that all-changing Time will so change the Posture of Affairs, that the apprehended Mischief or Ruin may either wholly be taken away or prevented.

And for that our whole Life is full of Accidents of this Nature, we will not give any common Examples thereof, but some that relate to the Government of these *Netherlands*. When all the free Assemblies of the States, and the common People of the respective *Low-Countries*, were as it were wholly oppress'd and kept under by the Duke of *Alva's* Army, and his Tyrannical Council, as also by the Inquisition of the Priests: And when besides all our Protectors and Patriots were either fled or put to death; and that *William* Prince of *Orange* had before he retir'd into *Germany*, declar'd to a Person of great Con-

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Consideration, that he would attempt nothing against the King of *Spain*, till he was first attack'd by that Monarch, either in his Honour or Estate, it seem'd wholly impossible that the Government of the States should subsist, unless some unforeseen Change of Affairs happen'd, as there soon did by the foolish Conduct of the Duke of *Alva*, who, foolishly and contrary to all Rules of Policy, persecuted and enrag'd to the utmost all the Persons that were fled from his Cruelty, particularly the Prince of *Orange*: For, tho that Duke was told, that the Prince would keep himself quiet, unless he were fallen upon first, either in his Honour or Estate; he nevertheless to all his former Tyrannies added this, to cite the Prince of *Orange* to appear by a certain day before his unlawful Council, call'd the Council of Blood; and for want of Appearance, condemn'd him to Banishment, and all his Estates to be confiscated to the King, which were likewise seiz'd according to that Sentence. Besides, the Duke imprudently went on in his Tyrannies, by laying dreadful Taxes on all the Inhabitants, beyond what they were able to bear; and by so doing procur'd to himself the Hatred of all the Nobility, Clergy, Citizens and Peasants, and to the Prince of *Orange*, who became his most bitter and deadly Enemy, a great Faction and many Adherents, as well of those who were fled, as of his Favourers that continu'd in the Country, who supply'd him with Money, whereby he was enabled, to come twice into these Countries with strong Armies to drive out the Duke of *Alva*.

And

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And when, thro the ill Success of those Expeditions, both of which were intended, not to relieve chiefly *Holland* and *Zealand* from the Tyranny of the *Spaniards*, but to stir up *Brabant*, and particularly *Antwerp*, on which they fancy'd to themselves, but very unwisely, that the whole stress of Affairs depended, to rebel against the Duke, all hopes of protecting these Countries against the Violences of the King of *Spain*, seem'd again to be lost for ever; then God in his Goodness was pleas'd to inspire the Inhabitants of most of the Towns of *Holland* and *Zeeland*, to rise up and declare themselves against the Council of the Prince of *Orange*, and against the Duke of *Alva*; but as for the Stadtholdership of the Prince, tho, before he retir'd into *Germany*, he had of his own accord resign'd that Employment into the Hands of the *Governant* General: Insomuch that that Prince, after his Army was disbanded and separated, was advis'd and indeed oblig'd to seek Assistance and a Placc of Refuge in these Countries, as Stadtholder of the States, who received him into Protection.

Thus it went in the Year 1574. when the same Prince was sick of the Plague at *Delft*, and the Town of *Leiden*, that was besieg'd by the *Spaniards*, was reduc'd to the last Extremity. But then a fortunate Wind blew more Water thro the Flood-gates of the Dykes of the *Maes* than could have been expected, and drown'd all the Country round: Insomuch that the *Spaniards*, contrary to all expectation, and indeed out of a vain and groundless Fear, rais'd the Siege of *Leiden*; and for want of Pay, which the

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the *Spanish* Officers thought to have found in the Town, when they had taken it, all their Forces mutiny'd.

In the Year 1575. when *Don Lewis* of *Requesens*, had, by taking the Town of *Zirkzee*, divided *Zealand* from *Holland*, and when by taking *Harlem* and *Amsterdam* he had separated the North part of *Holland* from the South, all was in the last despair of ever being able to stand against the violence of the *Spanish* Faction; then *Don Lewis* dy'd suddenly of the Plague, nor had the King of *Spain* given Order, who in that case should provisionally govern the *Netherlands*. And this gave occasion to the *Spanish* Troops to mutiny a second time, so that they were declar'd Enemies to these Countries by all the States of the several Provinces. Then the States of *Holland* and *Zeeland*, following the Example of the Towns of *Zirkzee*, *Harlem*, and *Amsterdam*, declar'd themselves against the *Spanish* Army and for the States. And thus by gaining time the Affairs of these Provinces reviv'd a little, and took a better Face.

Moreover, when *William* Prince of *Orange* was murder'd at *Delft*, and that in the Year 1587. the Earl of *Leicester* had occasion'd in these *Netherlands* the most dangerous Division in the Army, as also among the reform'd Inhabitants of these Provinces, so that the Prince of *Parma* seem'd to be in a Condition to conquer *Holland* and *Zeeland* with greater Ease, than he had done *Flanders* and *Brabant*: the *Spanish* Council grew jealous, and envying the Glorious and Prosperous Actions of that Prince, thwarted his Designs; and in the Year 1588, sent him to bend

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bend his Forces against *England*, and the Year following against *France*. So that some brave Men, as Plenipotentiaries and Faithful Servants to the States, tho they were destitute of the Respect and Authority of Prince *William of Orange*, took such care and govern'd things so well for the space of about ten Years, during the Minority of Prince *Maurice*, that the Affairs of the *United Netherlands*, before the Year 1600, and consequently before Prince *Maurice* was arriv'd to the Age of an experienc'd General and able Statesman, were brought to a sufficient Degree of Security. All which being true, we may with reason resolve and conclude, that the States of these Countries have maintain'd and protected themselves, by being watchful, by putting their Trust in God, and by gaining time in their greatest Straits, and most difficult and dangerous Conjunctions; and that we truly owe not out Support to any human Wisdom, or to our own Strength, or that of other Men.

Thus having thro this whole Discourse shewn the Lesson of this Fable, we think it needless to express it more plainly here at the End.

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